CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 16.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 18, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

GENUINENESS OF THE GOSPELS.

We believe that every minute and exact examination of the New Testament history will tend to establish its authority. It always has been so. Men have learned to doubt through their speculations, and through studies foreign to the Scriptures. But every new discovery, every investigation, which has thrown light on the Gospels, has tended to reveal and confirm their truth. Men who have examined them with the keenness and severity of a judicial trial, have almost always come out with stronger convictions than ever, that those writings cannot be anything else than what they puport to be;—the genuine and faithful records of what actually took place. We have just seen in The (London) Inquirer, the account of an argument altogether new, which, in connexion with all that has been said before, is an unanswerable objection to the crude, unscholarlike theories of our day.

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Dobbin's Antiquity of the Gospels, in reply to Strauss. Tentamen Anti-Straussianum, the Antiquity of the Gospels asserted on Philosophical Grounds, in Refutation of the Mythic Scheme of Dr. Frederick Strauss. An Argument, by Orlando T. Dobbin, L. L. D., Trinity College, Dublin. 8vo, pp. 113. London: Ward & Co.

This is a valuable and scholar-like contribution to English theological literature. In a question which has hitherto involved very many minute details,—details which by their number and complexity have kept ordinary readers aloof from the subject, confused the minds even of scholars, and made a clear decision difficult in the midst of various, if not conflicting probabilities, it has the high merit of brevity, which carries with it no small degree of force. The "Argument," we have intimated, is "scholarlike;" though philological in its nature it is simple and perspicuous, and, with a little aid, may be understood and appreciated by the unlearned reader. The theory of Strauss is this:—Jewish prejudices, drawn from the Scriptures of the Old Testament, especially as they found an expression in the traditions of the elders, and took a definite shape in an active and influential expectation of the Messiah in the times of the Savior and his Apostles, so gathered themselves around the person of Jesus Christ—a Jewish Rabbi, who undertook to reform Judaism, and was at length induced to believe himself the predicted Messiah—that after the death of Jesus they formed in the minds of his disciples, and those who wrote the Gospels, that conception of him which we now find expressed in these narratives; in which a very small portion of historic truth is enveloped and disfigured by a very large portion of fable, to such an extent indeed, as to render these biographies essentially mythic, and, as such, substantially false.

We have used the word fable, because it is the nearest recognised English term for the Greek word myth; and in a popular representation, the former may be accounted a fit representation of the latter. Now it is well known that fable has, in most literatures, intermingled itself with history. But time has always been requisite for the depravation; and the more enlightened the age, the longer must the period be. Hence it was indispensible to the Straussian theory to show that a considerable length of time intervened between the life of Christ and the making of the record of his deeds contained in our Gospels: accordingly, Strauss employs all his learning and skill, with no small portion of disingenuousness, in order to prove the late composition of the Evangelical narratives. Grant him an interval of some hundred years, and he is then prepared to contend that he has sufficient space of time for the accumulation of all the falsities which, he holds, gathered around the tiny historical element, and formed, by their accretions, our present narratives. This period has not been conceded. Various arguments have, with great, if not irresistible force, been alleged against the assumption. Not less successfully has it been shown, that even with the latest supposable date for the origin of the Gospels, the theory of Strauss is untenable. In Germany, which gave birth to this, the most recent form of infidelity, the historical worth and substantial credibility of the Evangelical histories have, by a happy concurrence of all Christian parties, with an incredible amount of learned industry, and in a temper worthy of the sacred cause, been placed beyond the possibility of question, on the part of competent and unprejudiced judges. In that land of solid and profound scholarship, the argument is generally considered to be brought to a termination, and has led to a verdict in favor of Christianity.

Amid the various phases which that argument there has assumed, the one put forward by our English divine has not, so far as we know, been adduced. It touches the hypothesis of Strauss in a mortal part, with, under certain modifications, a deadly effect. We have before stated, that the theory requires, as an absolute condition of its truth and efficacy, a period of some considerable length between the death of Jesus and the composition of the Gospels. This period Dr. Dobbin takes effectually out of his hands; there was no such period. If this is established, the theory of Strauss falls to the ground, for want of support.

The process pursued by the writer of this tract is as simple as it is efficacious, in brief, it is as follows:—The Savior of mankind bears in the writings of the New Testament, several denominations. He is called *Jesus;* he is called *Christ;* he is called *Jesus Christ;* he is called *Christ Jesus.* The simplest designation would obviously be the first. "Jesus" was our Lord's proper name; this he bore when he dwelt in Nazareth, in his parents' home; by this he would, of course, be designated, when he first left that home to enter on his public mission. He could not be termed "Christ" until his claim to the Messiahship had been long before the public, and was, at least, in part, admitted, even by his own disciples, till after the resurrection. Hence it cannot properly be found in the Gospels, except by anticipation. If there, it might be accounted a practical anachronism: but—speaking in general terms—*it is not there:* it is, however, found in the Epistles. In the Epistles we should expect to find it, for they relate to a period of Christian history, when his Messiahship was preached in many parts of the world, and believed extensively as the foundation-fact of the new dispensation: the Epistles, therefore, came into existence at a later date than the Gospels: in other words, the Gospels existed before the Epistles. But the Epistles were in existence before the first generation of those who saw the Savior, passed away: in consequence, the Gospels must have been composed before our Lord's contemporaries went to their reward. Three score years and ten are the limit of human life: whence, without entering into minute details, we are warranted to infer that the Gospels were published before A. D. 70; during the lifetime of the eye-witnesses of the deeds and the majesty of the Lord Jesus Christ.

The compound name which we have just employed, may enable the reader to appreciate the nature and force of Dr. Dobbin's "argument," which we have now stated in our own manner rather than in his. "Lord Jesus Christ:" let us analyse the appellation. "Jesus" is the proper name; "Christ" denotes the office which the son of Mary bore; "Lord" sets forth the authority which hence accrued. Now, clearly, that authority was dependent on that office; and that office was of necessity posterior to him, by whom it was sustained. Hence the representative denominations must follow the same order of time; first, "Jesus;" second "Christ;" third "Lord:" by degrees the three would coalesce; and in proportion as the Savior was known, recognised, loved and served, he would come to be denominated "the Lord Jesus Christ." Other terms denotative of endearment, of reverence, or of the extent and efficacy of his work, would arise in the natural order of events with the lapse of time, and the spiritual growth of the Church; hence the appellations, "Savior," "Head of the Church," "Author and Giver of Life," &c. Take an exemplification from the appellation, "Arthur, Duke of Wellington." Here Arthur is the name of baptism, given to the infant, and by which the personage referred to was known and called in his boyish days, within the domestic circle: Wellesley, the family name, is dropped, in accordance with English usage; "Duke," and "Wellington," are designations derived from his martial achievements, and given only, when he who bears them was advanced in life. Suppose that some thousands of years hence, when a Strauss of that remote period had asserted that the history of the great warrior was little more than a tissue of myths, a letter, alleged to be written to him when a boy, was found to be addressed to "Arthur, Duke of Wellington," the inscription would suffice to disprove its genuineness; for the dignified title was borne only by the man in his maturer years. But suppose the letter to designate him by the name "Arthur Wellesley," this simple circumstance would create a strong presumption in favor of its truth. Again, suppose two compositions to be before a critic, whose business it was to determine the priority of one over the other; in one composition the subject is designated simply, "Arthur," in the other, "Duke of Wellington," or "His Grace:" could the judge hesitate one moment as to which was first written? Other things being equal, the writing which bore the simpler name must have preceded the other. The Scriptures may furnish an instance; the proper and personal name of the Apostle to the Gentiles, was Saul; "Paul" was borne by him only after, and probably in consequence of, his conversion to Christianity. Now in writing the history of this great man, there would be an obvious propriety in denominating him Saul, so long as he was a Jew, and Paul, not before, and ever after, he had joined the Christian Church: hence, if there are two compositions of unknown relative date, that one will be allowed priority in time, in which he is exclusively termed Saul. Should the name Paul never occur in it, every one would conclude that its author wrote before that designation came into general use. If, on the contrary, the composition presented no other appellation than Paul, it must have been written when the name of Saul had ceased to be prevalent. In the Epistles, the Savior of the world is denominated by titles which must have been posterior to his own personal name, by which he is at least generally spoken of in the Gospels. Hence the Gospels came into existence before the Epistles. Such is the "argument."

The facts are exhibited in detail, by Dr. Dobbin, with care and fidelity, the actual passages bearing on the subject being quoted in the words of the original. The following is the author's own summary:—

"On glancing the eye over the foregoing list it will be observed:—

1. That the word Christ alone, as a designation of the son of Mary, occurs about 60 times in the Gospels and Acts, while it occurs about 240 times in the Epistles and Revelation.

2. That in the Gospels and Acts it never occurs without the article, except in three instances, in which possibly the absence of that particle might be accounted for upon other grounds than a change in the sense, while, on the contrary, the more common use of the word in the Epistles is without the article. The meaning of the word, however, in the Gospels, would appear to present as wide a distinction from that in the Epistles, as the absence of the article. The evident construction of the various passages in the Evangelists, points it out as an official, in the Epistles as a personal, designation.

3. That the form Jesus Christ occurs only five times in the Gospels, and in one of those cases is very suspicious—a whole ancient class of MSS. [the Western] wanting it. I refer to Matt. i. 18. This form occurs in the Epistles at least 160 times.

4. That the form Christ Jesus never once occurs in the Gospels, and only some two or three times in the Acts, where it is far from certain that they are not to be disjoined in translation, while in the Epistles it is very common.

5. Upon the broad question of the nomenclature of Christ, that while the Epistle writers use the same terms by which he is designated in the Gospels, Jesus and Christ, separately, about 200 times in 300 cases, besides, they use an appellation that is either altogether unknown, or scarcely known, to the evangelists

6. That Jesus in the Gospels occurs in the proportion of 14 to 1 to Christ in the Gospels, and that Christ in the Epistles occurs in the proportion of 10 to 1 to Jesus in the Epistles. That thus the immense predominance of Jesus is characteristic of the one, as that of Christ is of the other.

7. Lastly, a comparison of an equal number of chapters in each class of writings presents the following curious proportions. We take Mark as the representative of the Evangelists, because containing the same number of chapters as Paul to the Romans, and his first Epistle to the Corinthians.

Jesus,—the Gospel designation, occurs	
in Mark	95 times
in Romans	38 "
in 1 Corinthians	28 "
Christ,—The Epistolary designation, occurs	
in Mark	7 times
in Romans	68 "
in 1 Corinthians	68 "
Jesus,—alone,	
in Mark	94 times
in Romans	1 "
in 1 Corinthians	1 "
Christ,—alone,	
in Mark	6 times
in Romans	36 "
in 1 Corinthians	46 "

Let these facts be duly pondered, and then let the readers say whether we are not in circumstances to advance, confident that our progress thus far is indisputable and real, and that here, at least, a substantial foundation has been laid for future discoveries.

Thus far we have ascertained that there are two distinct usages as to the terms by which the Savior of the world is designated in the New Testament. They divide the sacred *nine* (for John counts twice) into two groups, comprising the following names:—the first, Matthew, Mark, Luke (his Gospel and Acts), and John; the second, Paul, James, Peter, John (i. e., as an Epistolographer, presenting variations from the nomenclature of his Gospel), and Jude. The characteristic of the first group is, that they *habitually* (we do not say invariably, but refer the reader back to a previous page for the proportion) call the Savior Jesus while that of the second group is, that they as *habitually* (again we refer back for the proportion) designate him by Jesus with Christ conjoined, or by Christ alone. The question now to be asked in conjunction with our argument is, which of these is the earlier usage? Is their evidence enough accessible to lead to a satisfactory conclusion? and does it lean decisively enough either way to give assurance to the mind? We think so; and proceed to the development of our second proposition:—

That the difference thus proved to exist, indicates a different period for the composition of the two classes of writings, the Gospels and Epistles; and that these periods must have been an early date for the Gospels, and one considerably later for the Epistles.

These facts, Dr. Dobbin proceeds to contend, cannot be accounted for, except on the supposition of the priority of the Gospel narratives. What then is the evident and only solution of the fact? It is, that the name Jesus, as the designation of the Jew of Galilee, was the prevailing one at the time the sacred historians wrote. That the lives of Christ which they compiled were drawn up before the simple appelation, Jesus, had given place among his enemies to the opprobious "Son of Mary," "the Nazarene;" and before the familiar appellation of friendship among his followers had been superseded by the titles of veneration, "the Lord," "the Lord Jesus," "the Christ of God." (P. 54.) This conclusion the author endeavors to corroborate by subsidiary considerations, and having noticed some abortive methods of differently accounting for the alleged facts, he comes to the end of his essay, with a general summary of results, which he states to be, "1. A new argument of the credibilily of Christianity; 2. Dramatic propriety in the nomenclature; 3. All historic criticism benefited; 4. Future infidelities damaged; 5. Historic basis of Christianity confirmed; 6. A new field of evidence indicated."

For the Register.

OBSTACLES TO THE RAPID GROWTH OF A UNITARIAN SOCIETY IN THE MIDST OF ORTHODOX INFLUENCES. NO. III.

MY DEAR FRIEND,—I propose to finish, in this letter, my remarks upon the general subject upon which I have undertaken to write. I gave, in my last, some reasons to show that it was not strange, and could not be regarded as affording an argument against the truth or value of our views, that some who have once joined a Unitarian Society, afterwards leave it and unite with an Orthodox Church. There are other circumstances, which tend to the same result, which I desire to set before you.

When one is in a state of religious anxiety, the feelings are very peculiar. The individual longs to have free communion upon the subject, with some friend in whom he can repose the most unlimited confidence, while, at the same time, he dreads to name the subject to any one, dreads even to have it known to others that he is interested upon the subject. The heart is full and tender, ready to gush forth, and yet there is an effort to check all manifestation of emotion, and to conceal all appearance of deep feeling. Now what is to be done in such a case! how should a person in such a state of mind be approached? What is needed is, that some religious friend, in whom the individual has confidence and with whom he is acquainted, should make the first advances, should take him affectionately by the hand, express an interest in his religious welfare, enquire for the state of his religious feelings and congratulate him upon his newly awakened Christian hopes. When a religious friend addresses one who is in a state of religious anxiety in this manner, the whole soul of him who is addressed goes forth at once to meet him in gratitude and love. Sometimes, as I have approached friends who were in a state of religious anxiety, and addressed them in this manner, the tongue has refused to give utterance to the feelings of the heart, so deep and warm have they been, and the only answer returned to the questions of affectionate interest in spiritual welfare, which had been proposed, has been in gushing tears and half suppressed sobs.

Now it so happens that the habits and practices of the Orthodox, and of the Unitarian, portions of the community, are, in this respect, entirely different from each other. The Orthodox portion of the community are in the habit of visiting those in a state of religious anxiety often, and of addressing to them affectionate enquiries in regard to their spiritual welfare. The Unitarian portion of the community are not, to the same extent, at least, in the practice of doing this. You will not understand me as speaking in praise or in blame of either. I am only stating facts as they actually exist, in order to point out the consequences, which naturally flow from them. It is probable that both portions of the community go to extremes in their respectively peculiar directions. But the facts are as I have stated.

I have known the members of Unitarian Societies, when in a state of religious anxiety surrounded by affectionate and sympathising friends and acquaintances who were members of Orthodox Churches, while, during the same period, they were not visited perhaps by a single member of the Unitarian Church. Or, if the members of the Unitarian Church did call, they did not take the individual so cordially by the hand, and speak with such deep and affectionate interest of religious anxieties and religious hopes. The individual may be distressed with harrassing doubts, such as he may think no one else ever experienced. His pastor may tell him that his doubts are not peculiar to himself, that they are only such as are experienced by almost every one in the same state of religious anxiety. Still this comes to him at second hand from his pastor, and is to his mind but hearsay evidence. It does not come home to the heart with the same power that it does when affectionate religious friends, who have moved in the same walk in life, describe the feelings which they experienced when passing through the same state of anxiety, and he finds them to be the same which he is himself experiencing. You perceive, then, that it may often be the case that the pastor of a Unitarian Society, while striving to guide and establish the anxious and enquiring, labors under peculiar disadvantages. It is often the case that he is not assisted in this work as fully as he would wish to be, while, at the same time, his efforts are thwarted and counteracted by the active and kind hearted, but sometimes over-officious efforts of the members of other churches. If he visit the individual once or twice a week, they will visit him every day. If he can spend but one hour, they will spend two. And what is the effect? It is simply this. The individual may have great regard for the pastor, may be strongly and affectionately attached to him. But there is so much more apparent union and affection among the members of the Orthodox Church that he prefers on the whole, to unite with them. And is it strange under all the circumstances to which I have now alluded, is it strange, I ask, that they should feel so? Most surely not.

Especially shall we perceive that this is not strange, when one other important consideration is taken into the account. Orthodox clergymen and laymen, or many of them at least, profess to believe that Unitarianism is not only an error, but a soul-destroying error. They therefore feel themselves authorised, nay even bound, to speak and act in the spirit of exclusion and denunciation. They honestly and truly feel themselves called upon not only to lead their friends to Christ, but to induce them, if possible, to form an Orthodox Church, that so they may study the instructions of Christ in accordance with what they regard as the true interpretation of them. Bear it in mind that I am not even here speaking by way of censure, but simply pointing out facts in order to shew the natural results. And I ask you just to look at the thing as it is. Here is an individual in a state of deep religious anxiety, aroused perhaps as is often the case by the pointed and pungent preaching of a Unitarian minister, he is anxious, not in regard to the truth of doctrines, but in regard to the salvation of his soul. He is at once surrounded by pious and affectionate members of an Orthodox Church. They take him affectionately by the hand, enquire kindly after his spiritual health, cheer him in his despondency, relieve his doubts and animate his hopes. They talk with him and pray with him. And having, in this way, secured a hold upon his heart, they proceed to warn him against the soul destroying errors of Unitarianism. They tell him that they are not influenced by sectarian feelings, for they are not especially anxious that he should join *their* Church in particular, for they would bid him God speed in uniting with any Church, other than a Unitarian. They even go so far sometimes as to tell the anxious one that if he does join a Unitarian Church they have their serious fears that he must be eternally damned. I speak only of facts which have come to my own knowledge. And, finally, they say that, if the Orthodox doctrines are true, Unitarians are in a dangerous condition, but that if the doctrines of Unitarianism are true, the Orthodox who believe all that these teach, and much more are safe and therefore if there is danger of error, it is best to err on the safe side. This is the way in which they feel authorized to speak to one who is deeply anxious for the eternal welfare of his soul. And you can judge for yourself what will be the natural effect of appeals like these upon one in such a state of mind.

And what has the Unitarian to oppose to this. He can show it is true, clearly and conclusively as I think, that the doctrines of Unitarianism more fully accord with the instructions of Scripture than those of Orthodoxy. But this is to be done by calm argument addressed to the reason, while the person he may be addressing is not in a state of mind to exercise the reason calmly, or to follow the decisions of the sober judgment. He is in a state of religious anxiety, under the influence of fears and feelings. The Unitarian cannot tell him that Trinitarianism is a soul destroying error. For, although he regards it as a very great error, still he does not believe that honestly embracing it as the truth, will involve such fatal consequences. He cannot say, if you join a Trinitarian Church there is great reason to fear that you must be eternally damned. All he can say in consistency with his principles, is, follow Christ, study his instructions for yourself, embrace every doctrine which you are satisfied he taught, seek to obey the precepts which he inculcated, and to imbibe and breathe the spirit which he breathed, and you may trust in him for salvation. Is it strange then, under all the circumstances to which I have alluded, that those in a state of religious anxiety, should yield to the Orthodox influences by which they are surrounded and be induced to forsake the Unitarian Society with which they had been connected, and join an Orthodox Church? By no means. Prepare your mind then, my friend, to meet with obstacles of this kind, that so when they present themselves you may not be taken by surprize but may manifest a truly Christian confidence in truth and in God.

Very truly yours, J. W.

JOHN HENRY NEWMAN.

[We give below a most interesting extract from a Review of "An Essay on the Development of Christian Doctrine. By John Henry Newman."—The article from which this extract is taken appeared in the London Baptist Magazine for March, and was written evidently by a person who was well prepared for his task. [N. Y. Recorder.]

And who, some of our readers may ask, is John Henry Newman? There was an author of this name who often came before the public, and whose works attracted much attention; but he had a clerical designation, and university honors graced his name, and few men perhaps attached more importance to these distinctions than himself. If this is the same person, what metamorphose has transformed him? How has he been deprived of those honors, that he now comes before the public in this denuded condition? The answer is, by a voluntary abdiction. He has turned his back on his alma mater; he has deserted the church of his first love; he discovered that the object of his devoted attachment was a schismatic; his conscience mastered his affection, and a separation ensued. He has placed himself before the confessional of Rome as a penitent, adjuring his heresy, humbly seeking reconciliation, and, in obedience to the stern demands of that church, renouncing his ministerial character and becoming an unpretending layman. The degradation which he has suffered, and the penance to which he has submitted, may be some consolation to the mind of the new convert; but what shall indemnify those whom, with pretentions of priestly authority and power so high, so solemnly and constantly asserted, he has for so many years been leading astray! What now becomes of that sacramental efficacy which depended entirely on the true and genuine character of the administrator! Or rather, what becomes of all those, many of whom have passed into eternity, who were taught and enjoined to believe that in their baptism they received regeneration, together with a plenary remission of all sin by the hand of the priest! who were assured, and who acted upon that assurance, that in the celebration of the Eucharist they and they only, received "the true body of Christ!" and who, on the confession of their sins, were by the priests absolved from them all! After all, Mr. Newman and his associates were no priests; their orders were spurious; their sacraments a delusion; and their absolution a cheat! How this error is to be repaired where the case admits of remedy—for irreparable it must be with the numbers who have died in the deception—Mr. Newman has not shown, farther than leaving them to judge by his conduct what should be their own.

With that great change now passing on the established church of England, transforming what was by his adherents fondly called "the great bulwark of protestantism," into a nursery for popery, the author of the work before us is intimately connected. Though, like the continent of America, the new ecclesiastical movement has not received its appropriate name, yet his was the master mind which, more than any other, guided, controlled and animated it. Up to the period of his Eucharistic sermon, Dr. Pusey, whose name the system commonly bears, was by no means the most prominent and influential of the tractarians. Since then, and since the retirement of Mr. Newman, the Hebrew professor has become the most ostensible of his party, and has appeared more bold and enterprising as the champion of Anglican catholicity; but whatever be the character or the issue of this ecclesiastical movement, a very considerable portion of the responsibility rests with Mr. Newman. Before, therefore, we proceed with our review of the work, our readers will not, we trust, be displeased with a few notices of this extraordinary man.

With the private history of Mr. Newman's opinions, and the various circumstances which contributed to mould and shape his theological system, we do not profess to be acquainted. As far as we can judge, we should suppose that his intimacy with that ardent and wayward spirit, the late Mr. Froude, whose "Remains" he assisted in publishing, had no small influence in predisposing him to more favorable views of Romanism, and in producing that strong dislike of the church-of-England protestantism which so often appears in his writings. He was, certainly, one of the first to take alarm at the aspect of ecclesiastical affairs after the passing of the reform bill, and one of the most active in attempts to revive high "church principles" as the only means of security to the Anglican church. In those singular productions, the "Tracts for the Times," he bore a considerable part. Nor was this all; his frequent publications, consisting of sermons, lectures, essays, &c., which all had a rapid sale and a wide circulation, his preaching as the vicar of St. Mary's, and his position and influence in the University, all tended to forward those particular views of which he was considered the representative.

As a preacher, Mr. Newman was not what might be called popular. He did not attract large numbers to hear him. It could not be said of him, that "the common people heard him gladly." But there was a class of persons, and among them many members of the University, who took a deep interest in his pulpit exercises. Still it must be remembered that with persons of his theological sentiments, preaching is not considered as the great means of producing religious impression, or of conveying spiritual benefits; with such it is a maxim that "the sacrament, not preaching, are the sources of divine grace." In reading the church services there was nothing particular but his seriousness of manner and distinctness of enunciation; we have heard prayers read with more expression with regard to modulation of voice and appropriate emphasis, but never with greater solemnity and apparent sincerity. But his preaching was truly singular, and such as is not easily described. His style was in general plain, chaste and perspicuous, sometimes rising into vigor and approaching the beautiful. Few men, indeed, knew better how to mystify a subject when convenient, or, in order to escape from the logic of an opponent, to surround himself with a dim atmosphere through which no eye could penetrate,—

"Infert se, septus nebula, mirabile dictu,
Per medios——neque cernitur ulli."

Of this some of his controversial writings afford striking examples. But generally in his preaching none could be more simple and transparent. And then there was something in his appearance and manner very unusual and singular. You see him, as he approaches the pulpit stairs, more like a moving statue than a man, his gait less bending than that of Dr. Pusey, but his countenance quite as pale; his features motionless, his eye betraying no consciousness of any external object, and his mind apparently absorbed in meditation. He ascends the pulpit. His private devotions are short and unostentatious. The brief prayer is read, and he stands in the pulpit a true figure of what we may suppose to be a preaching friar of the right ascetic kind. So unique is that pale and chiselled countenance, so singular the contour of that head, that having once seen him you can never forget him. His text is announced in a moderate pitch of voice, clear, distinct, and if it were louder we should say, somewhat of the clarion kind. The deepest silence prevails. As he proceeds, in the entire absence of any of the graces of delivery or artifices of oratory, a considerable impression is produced. There is no motion of the head, or eye, or hand; you might almost imagine the voice to proceed from a marble bust. His singular tones have the least possible variety. Yet the delivery does not seem monotonous; it is relieved by pauses of different length, which have quite as great an effect in fixing attention and producing impression as the most emphatic tones. The death-like stillness of the pause, and the unimpassioned solemnity of the speaker, produce a thrill through the spirit. Whether your judgment goes with the preacher or not, your attention is chained to that pallid, and almost unearthly figure in the pulpit. His preaching, like that of most extraordinary men, varied considerably. We once heard him when his voice was feeble, his delivery languid, and his discourse the merest common place but it was in the midst, or rather towards the end of one of the great fasts; it appeared to us the feebleness of exhaustion and inanition, of a frame worn down with fasting and other austerities. It was far otherwise on another occasion; when in the gallery fronting the pulpit, and near our own position, we saw an under-graduate, after having listened with deep attention, fall on his knees, at the close of the sermon, and continue for some time with apparently agonized feeling in silent supplication.

But the influence of Mr. Newman in the University, and among a large circle who knew him, was owing principally to his mental endowments and his high character. With great activity of mind, unimpassioned energy, cool inflexibility, patient and unwearied perseverance, great sagacity, scholastic subtlety, and a power of application which seemed never to tire, he appeared born to direct and control others. Never having any occupation but that of learning, his acquirements were known to be considerable, especially in all that related to Anglican and Roman theology, and ecclesiastical literature. Correct in his morals, extensive in his charities, and practising to the full all the austerities and self-denial which he inculcated, he was viewed by many as a living saint. Those who were averse to his sentiments, and saw what appeared to them the incalculable amount of mischief he was likely to produce, charged him with a bitterness of antipathy towards protestant and evangelical truth, an insincerity in retaining office and emolument in a church which he was undermining, and a subtle and evasive casuistry unworthy of a man of honorable sentiments, to say nothing of Christian virtue. His admirers however viewed these things through another medium, and were inclined rather to pronounce them excellences than defects. Such qualities of mind and character, combined with his acknowledged learning, rendered him, not only to many under-graduates, but to no small portion of tutors, and both residents and non-residents of the university, an oracle. Few men have succeeded in exciting through so large a circle, so much respect and veneration. It is no wonder, then, that for so many years he was considered as the *primum mobile* of the catholic party in the English church.

To those who view the Romish system as a mighty conglomeration of absurdities; heaping together in one incongruous mass Christian truth and legendary lies, Jewish ceremonials, heathen superstitions, and false philosophies, it may appear strange and unaccountable that a man of sense and learning, who is serious and devout, should feel attracted towards it. But the many and diverse and secret causes, which, working together, mould the character, and lead to the formation of religious opinions, are wonderful. It would not only be curious, but in a high degree instructive, could we ascertain the manner in which such a mind as that of Mr. Newman was brought to the adoption of all the tenets and established usages of the church of Rome. There are, however, some things which have a tendency this way, which are apparent, such as his intimacy with Mr. Froude, and his admiration of his character, and that at that time perhaps when the religious susceptibilities of Mr. Newman were in their first freshness; the alarm and horror occasioned by the irreverent interference of statesmen in ecclesiastical matters; and the necessity, in order to a successful resistance, of assuming and boldly maintaining "church principles;" very extended and long continued reading of a patristic and Catholic kind, together with the semi-popish divines of the church of England; and perhaps, more than all, with an habitual reverence for the ritual of that church, a panting desire for something of more life and vigor, and consistency, than can be found in her cold formalities, and her contradictory prayer-book, and an effort, as far as possible, to give reality to all that she taught, however opposite to her articles, concerning priestly absolution, and sacramental efficacy and calendared saints. We remember that when once conversing with a clergyman on the subject of Puseyism, we asked him how he accounted for its wonderful progress in so short a time; the reply was to this effect, "It could not have grown with such rapidity, if the church had not furnished a soil favorable to its vegetation." There may have been also, and we think it highly probable that this was the case, something in the constitutional tendencies of Mr. Newman, favorable to the genius and spirit of Romanism,—that love of the mysterious and incomprehensible, that delight in the outward and visible personification of the abstract and invisible—and that peculiarity of imagination, the favorite elements of which are the gloomy, the wonderful, and the sublime, which without some antagonistic force, may predispose the mind for a system in which so much congeniality is found. Nearly twelve years ago, soon after the tractarian movement began, Mr. Newman published an address to his parishioners, on laying the first stone of the church at Littlemore, in which he congratulated them on having met with a most auspicious omen! Four skeletons had been found on the spot by the workmen in digging for the foundation; and, *mirabile visu*, "they were buried east and west!" Of course this was no contingent circumstance; these were no reliques of profane infidels, or misled sectarians, who might ignorantly or impiously have been laid west and east, or north and south, or at any other non-ecclesiastical point of the compass, they must have been true sons of a true church, these must have had "some sanctuary of God, on this very spot before now;" therefore, and who will question the conclusion? "the dust of his saints and servants is beneath our feet; and by discovering to us the "dry bones" which shall one day live, Ezek. xxxii., he seems to remind us that we are of one body with them." Hence he concludes that God was in the place; that "this discovery" assures them that they are one body with those who once claimed these skeletons, are carrying on the same work, and shall inherit the blessedness of these "holy men;" and thus "the church" shall "abide for ever," while "every thing that is new" (alas for the sectaries!) shall wither and perish.

At a very early period of the tractarianism it was perceived, by most considerate persons in and out the establishment, to what all this was tending; till at length, the publication of tract ninety, from the pen of Mr. Newman, placed the matter beyond all doubt, and showed that the principal reason which kept at least the leaders of the movement in the church, was the hope of unprotestantizing it, and of bringing it back, if not to papal subjection, to as near a conformity as might be with the Romish system. This proved a crisis. So loud and general was the expression of indignation that ecclesiastical authority tardily and reluctantly interposed, and with all imaginable gentleness Mr. Newman was first transferred to his Littlemore church, and then allowed to go into retirement. At length the step was taken which, in all honesty, ought to have been taken long before. Mr. Newman left the English church, which, notwithstanding the reliques of a Romish ritual, is still, and has been since the Reformation, decidedly protestant, and united himself to the Roman Catholic church. Sacrifices he must have made, great and many; and however mistaken, he has given proofs of his sincerity, which ranks him far higher in our esteem than when, like others who still cling to their canonaries, and fellowships, and church livings, he maintained his subscription to articles which he denounced, and with Anglicanism on his lips cherished Romanism in his heart.

[From the French Correspondent of the N. Y. Observer.]

ROMISH CLERGY AND UNIVERSITY OF FRANCE.

One thing is proved on every page of modern history that whenever Rome recovers any part of her old authority, she at once shows hostility against the progress of the human mind. Between Rome and learning, no peace, no possible agreement. Rome fears and detests all science, and all free expression of thought, because she is well aware that her impostures and her superstitions can never stand before the light of truth.

Take first the colleges, or preparatory schools of Latin and Greek. In them are professors of *history* and of *philosophy*, who have received orders not to offend the sensibilities of the clergy. If the professor of history should be so rash as to pronounce a word in praise of Luther and protestantism, if he should speak of the crimes of the popes with proper censure, the catholic chaplain of the college would report it to the bishop;—the bishop would address a complaint to the minister of Public Instruction;—and the minister would reprimand the delinquent; and even depose him for a repetition of the offence. To such a pass have we come. History is no longer a true and honest account of past times; but must give a testimony favorable to Romanism.

So with the professor of philosophy: Poor man! He is not allowed to say what he thinks nor to think what he pleases. Before opening his mouth he must ask what is the *legal* truth in metaphysical matters. If he is too bold, if he utters *heretical* assertions, he exposes himself to be put out of doors in one way or another. We have seen sad examples of this treatment.

Next we come to the faculties of science and of learning. The professors in these higher establishments, have not for hearers children; they speak to young men of twenty to twenty-five years who need solid instruction. Such professors, at least, may freely, you think, teach what they deem true and right. They may attack error and imposture in all their forms. Not at all. The scientific Faculties are subjected to the same rules as the preparatory schools. The bishop sends his agents to listen to the professors, and wo to those who do not show profound respect, a constant veneration for the Romish church!

To go on: There is in our country a school of superior order,—an establishment specially designed to open a free path to all scientific investigations. It is called the *College of France.* The professors are, in general, men celebrated throughout Europe. The illustrious *George Cuvier* occupied a chair in this college. Messrs. *Guizot, Cousin, Villemain* have been professors there. It was therefore natural to hope that science, crippled in the other academical institutions, would find there an inviolable asylum.—But no: the college of France itself has lost its independence, and is placed under a rigid tutelage.

Two professors in particular, Messrs. *Michelet* and *Quinet* have roused the resentment of the priests. Mr. Michelet is one of our ablest historians; he has published a learned and eloquent History of France. Mr. Quinet is a distinguished scholar, and though I am far from sharing his philosophical opinions, I cheerfully testify my respect for his talents. These professors, believing that they had the right to express freely their opinions, have attacked on several occasions the errors of popery. What did the jesuits then do? They sent their agents to the lecture room of these professors to *hiss* and make a noise. A coarse and brutal mode of proceeding, as you see. To hiss the teachers of science, as a player actor at the theatre is hissed, was an artifice worthy of the jesuits, but it was not so successful as they hoped. The hissers were put out of doors by the other young men; and Messrs. Michelet and Quinet justly indignant at this insult, opposed a vigorous resistance to their adversaries.—They took for the subject of their lectures *the jesuits themselves;* and in a series of admirable discourses, they unveiled the secret principles of these reverend fathers, their ambition, their intriguing spirit, and their detestable morality.—All France applauded these bold revelations.

Further Mr. Michelet published a book entitled, *The priest, his wife and family,* in which he exposed with great force the danger of auricular confessions and the celibacy of priests. This book was read by the whole intelligent community and covered with shame the priests of Rome. Mr. Quinet has opposed with equal zeal the encroachments of the popish church. In a series of lectures upon *ultramontanism,* he proves that the holy see stands opposed to history, science, philosophy and the policy of modern times. I intend to send you soon an account of this excellent work. Mr. Quinet has lectured also on *Christianity and the French Revolution.* A large concourse assembled to hear the professor and testify their warm sympathies.

But the more Mr. Quinet was approved by the public, the more angry were the jesuits and the priests. They took secret measures to stifle the voice of the eloquent orator. It would seem that the Pope himself interfered in this dispute, and that the French envoy at Rome, Mr. *Rossi,* promised the holy see to silence the anti-catholic professors. It was only on this condition, the newspapers say, that the Roman pontiff consented to dissolve in our country the company of Ignatius Loyala. All these things were arranged when Mr. Quinet placed in the hands of the Minister of Public Instruction the advertisement of his lectures for this year. The title was: *The literature of the nations of the South in conection with their religious and political institutions.*—The minister erased the last half of the title, that is to say all that related to political and religious institutions, "Speak of literature as much as you please," he seemed to say to Mr. Quinet, "but do not speak of *institutions.* Criticise, if you choose, the poets, the historians, the novel-writer of Spain and of Italy; I do not hinder you; but beware of touching *institutions!* Remember that popery is an *institution,* that the Inquisition in an *institution,* that the Society of Loyola is an *institution,* that the whole edifice of Roman Catholicism is an *institution,* and the government will not allow you to attack these institutions.—Be a literary man, but nothing more. We wish to live in peace with the catholic clergy."

Mr. Quinet replied, and very justly, that it is impossible to judge authors without speaking of the institutions under the influence of which their mind was unfolded. How, indeed, can we appreciate the poems of *Dente,* if we are forbidden to point out the vices of the pontifical see which are so vividly portrayed by this great poet!—How can we fathom such as *Petrarch, Boccacio, Machiavel, Calderon, Cervantes,* if the professor cannot at the same time examine the religion which moulded them, the state of society, the opinions and manners in which they were educated? Literature without institutions is an effect separated from its cause, a consequence apart from its principle, it is nonsense, a thing impossible, unless the professor consents to be a mere biographer, a dry, imperfect chronicler.

All these arguments were offered by Mr. Quinet against the Goverment's decision. But it was all in vain; and he then declared that, on the conditions prescribed to him, he could not deliver his lectures. The whole intelligent portion of the country were deeply moved by this result. Nearly two thousand young men belonging to the schools of law and medicine complimented Mr. Quinet on the independence and firmness which he displayed. The professor has answered them with calmness and dignity. The affair is not ended. Probably it will be brought before the Chambers, and the Government will have some

and destitute condition, they were permitted to send out vessels to carry on their whaling business. The Continental Congress were aware of this, but connived at it. Even American privateers, when they had captured one of these vessels, and found that the permits they carried could not be turned to other account, suffered them to proceed on their voyage.

In the war of 1812, this little insulated band were again left to shift for themselves. Too inconsiderable to obtain aid from their government, neglected even by the parent commonwealth, their utter helplessness again proved to be their great strength. With the prospect of famine before their eyes, they again applied to the enemy hovering around their coast. Their plain, unvarnished tale found an avenue to the heart of the British admiral, who, though a man of blood, retained some of the gentler feelings of our nature. After stipulating that, while receiving aid from him, they should not share it with their countrymen who were arrayed in arms against him, he granted their petition, and with his own hands signed permits for a certain number of vessels to proceed to the continent, and obtain fuel, and provisions sufficient for their wants. The agreement on both sides was faithfully kept till the end of the war.

And now might be witnessed the novel spectacle of a British ship of war anchored in their vicinity, and barges bearing the white flag of peace approaching their wharves; officers in uniform not only quietly walking their streets, but partaking of the hospitality of some of the principal inhabitants; nay, more, reciprocating that hospitality, by giving an entertainment on board their ship, and inviting such of both sexes as were willing to come; a treat offered and accepted in good faith!

Before the close of the war, the English commander found that he had been conferring benefits upon a people who were not ungrateful. A naval conflict ensued about five miles from the island, between an American privateer and the crew of the frigate Endymion, who attacked her in barges where the water was too shallow for the frigate to venture. Great was the slaughter, particularly on the side of the British. The wounded from both of the crews were brought on shore, and the humane attention of the islanders was bestowed without distinction of friend or foe. It was sufficient that they all needed their succor. Among others, were two young midshipmen from the Endymion, who found their situation rendered too comfortable for them to be in haste to recover sufficiently to be recalled to their station. They were permitted to enjoy social intercourse with the inhabitants, and acquaintances were formed by them which time and change probably did not soon obliterate. Should a war between the two countries cause them again to visit this coast, they must be more or less than men, if they come not forward as powerful auxiliaries to plead the cause of these, their poor isolated friends.

The American government was not aware, at the time, of these proceedings, but too conscious of their inability to better this condition of things, seeing, they chose not to see, and at the end of the war, reinstated this people, though, according to the letter of the law, they were guilty of treason, to their former rights and privileges. The alienated child was restored to the favor of its commonwealth, reproaches were spared on either side, each feeling that the best had been done that circumstances would allow.

Upwards of twenty years have passed since these events, and peace and prosperity have showered down their blessings upon the island; yet as a people they have not ceased to feel wherein lieth their great strength. All attempts at military establishments have been stedfastly discouraged by the inhabitants. Military companies from the continent have occasionally visited them, and the young and the giddy have gazed with delight upon the pomp and circumstance of the parade, their females have thronged the windows and balconies to witness the raree-show, and have waved their handkerchiefs in token of welcome, yet when the excitement of novelty is over, the sober good sense of the citizens is careful to prevent any thing like imitation of the example. At one time, when a company of reckless boys persisted in forming something like a trainband, and even sent to the continent and procured accoutrements, wiser heads than theirs interposed, and caused the first article of their constitution to read thus,—"This company shall be disbanded immediately in case of war."

CHRISTIAN REGISTER.

BOSTON, APRIL 18, 1846.

WAR WITH ENGLAND.

We have gladly placed in another column, from a very intelligent correspondent the mercantile view of this subject. Usually in discussing matters which involve weighty moral considerations we do not like to lay much stress on their pecuniary bearings. But war at this time and on such grounds as those presented to the public, must be, in every respect, so dreadful a calamity, that we would call on men by every motive which they can feel, to pause and consider well, what it is of which they talk so lightly.—It is to throw away hundreds of millions of dollars extorted by our rulers from the people; it is to crush our commerce and all the branches of industry connected with it; it is to turn from its accustomed channel almost every species of labor; to expose to fire and sword all the villages and towns upon our sea.coast and frontier borbers; to lead away from their peaceful abodes thousands and thousands of our citizens, that they may pursue with fierce extermination those, who have done them no harm and against whom they have no enmity; it is to tear husbands from wives, brothers from sisters, young fathers from their little ones to carry on this dreadful trade of slaughtering others,and of being slain themselves. It is to awaken the cry of mourning in ten thousand homes, to let loose on mankind the worst passions of hell, and by the exhibition and public approval of wholesale murder, to stay the progress of civilization, corrupt the public morals, set publicly at defiance the laws of God and the Gospel of his Son. And what are we to gain?

There is something here that we cannot understand. How so good a man, as we have supposed Mr. Cass to be, can feel and talk on this subject as he does, is wholly beyond our comprehension, unless it be that, during his residence in France, he has imbibed more than is congenial with our institutions of the military spirit and hatred for England which prevail there, a fatal part of the legacy which Napoleon has left behind. We beseech our countrymen to pause, and as they regard their private interest, the well-being of their country and the healthful repose of the whole civilized world, as they would not violate the most sacred rights of man or recklessly throw aside their allegiance to heaven, let them pause,and consider well, before they take a step which connot be retraced except through seas of blood, amid the shrieks of dying men and the piercing lamentation of widows and fatherless children.

Our correspondent has quoted from Sydney Smith. We too would take from him a passage in a more serious vein. It is from a sermon on the duties of the Queen, written about the time of her coronation.

"A second great object which I hope will be impressed upon the mind of this Royal Lady is, a rooted horror of war—an earnest and passionate desire to keep her people in a state of profound peace. The greatest curse which can be entailed upon mankind is a state of war. All the atrocious crimes committed in years of peace—all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war—every principle of Christian charity trampled upon—human labor destroyed—human industry extinguished;—you see the son, and the husband, and the brother, dying miserably in distant lands—you see the waste of human affections—you see the breaking of human hearts—you hear the shrieks of widows and children after the battle—and you walk over the mangled bodies of the wounded calling for death. I would say to that Royal child, worship God, by loving peace—It is not *your* humanity to pity a beggar by giving him food or raiment—*I* can do that; that is the charity of the humble, and the unknown—widen you your heart for the more expanded miseries of mankind—pity the mothers of the peasantry who see their sons torn away from their families—pity your poor subjects crowded into hospitals, and calling in their last breath upon their distant country and their young Queen—pity the stupid, frantic folly of human beings who are always ready to tear each other to pieces, and to deluge the earth with each other's blood; this is your extended humanity—and this the great field of your compassion. Extinguish in your heart the fiendish love of military glory, from which your sex does not necessarily exempt you, and to which the wickedness of flatterers my urge you. Say upon your death-bed, "I have made few orphans in my reign—I have made few widows—my object has been peace. I have used all the weight of my character, and all the power of my situation, to check the irascible passions of mankind, and to turn them to the arts of honest industry; this has been the Christianity of my throne, and this the gospel of my sceptre; in this way I have strove to worship my Redeemer and my Judge."

I would add (if any addition were wanted as a part of the lesson to youthful royalty,) the utter folly of all wars of ambition, where the object sought for—if attained at all—is commonly attained at manifold its real value, and often wrested, after short enjoyment, from its possessor, by the combined indignation, and just vengeance, of the other nations of the world. It is all misery, and folly, and impiety, and cruelty.—The atrocities, and horrors, and disgusts of war, have never been half enough insisted upon by the teachers of the people; but the worst of evils and the greatest of follies have been varnished over with specious names, and the gigantic robbers and murderers of the world have been holden up, for their imitation, to the weak eyes of youth.—May honest counsellors keep this poison from the mind of the young Queen. May she love what God bids, and do what makes men happy!"

REFORM.

If men could only learn to retire within, and there, as in the sanctuary of God, to look for their purest joy; if they could learn, not, perhaps, to value the world less, but faith, and piety and love more, and to feel how precious beyond all price is a soul at peace with itself and in harmony with God, all the envy and heart-burnings of the world, and more than nine tenths of its unhappiness, would be removed. It is not so much a reform in the institutions of society that is needed, as a reform in our own hearts.—If, therefore, we are disposed to complain greatly of things around us—of men and the world—let us remember, that, though things abroad are not what they should be, the master element of discord and discontent is within our own hearts.

Create in me a new heart, O God, and renew a right spirit within me.

COSTLY CHURCHES.

We have been a little troubled by the indications we have seen of extravagance in the building of churches. We cannot but regard as in some measure inconsistent with the true Christian spirit everything, which, in our religious observances, tends to mark more decidedly the lines which separate the rich and the poor.—We love to think of a church as a place where those who are divided elsewhere by the distinctions of life may meet on a common level, as weak and erring children of a common Father. But a portion of our churches are becoming too expensive for any but the rich, and the vain distinctions of a vain, frivolous and unsanctified world, are finding their way into the places of our devotions.

We love to see a beautiful church. And if our wealthy men are willing to give their money for building such churches and then to sell the pews on such terms that the poor can afford to purchase them, it is all very well. But many things are vastly more important than stately temples, and there are many less costly charities which may be the means of a vastly greater amount of good.

But especially would we deprecate, and urge our brethren to avoid, running deeply into debt for the sake of a splendid church. It is bad policy, and of questionable morality. It imposes on a religious society a weight which must press upon it for years, and finally at least in most cases, it will be removed, if it ever is removed, by a few generous men, who are obliged to tax themselves beyond their means. Usually it will be found that those who in the end have to bear the burthen, are those who in the beginning were opposed to all unnecessary expense.

THE CHRISTIAN DENOMINATION.

We have always taken particular interest in whatever related to the Christian denomination. Their faith rests on a broad, free, and liberal foundation,and has been held with a fervor,which if existing among us, as we believe it does, has been too often in the form of latent heat We have long thought that the great bar in the way of progress among the Christians is the want of an educated ministry. We are glad to see that this want is beginning to be recognized among them, and we welcome as an omen of success to them views like those which we copy below from the Christian Palladium.

Let us now inquire how far the lack of knowledge, especially in the ministry has contributed to the destruction of our churches in the Christian connection. That there has been a great loss of churches, for the last twenty years, no one acquainted with the history of the connection will deny. Between twenty and thirty years ago large sections in the State of Maine were dotted over with Christian churches, not one of which now remains! Of about thirty churches in a direct line from Augusta, Me., to Fairhaven Mass., an extent of less than 250 miles, which were in existence twenty years ago, only five now remain. Some of these churches became extinct. Others of them have been carried over to the Free Will Baptist and other denominations. Whether out of New England the loss has been as great is left for others to decide.

In such a state of things who does not see the need of a radical reform, even to save the fragment that remain? Such a state of things is the legitimate result of a lack of knowledge. Christians are the salt of the earth, only as they are the light of the world. Knowledge is strength, order, and salvation. Our churches are weak because they have not their share of intelligent members. Prejudice, self-will, fanaticism, jealousy, envy, and admiration for men's persons, become much more powerful elements of destruction to the churches in the absence of knowledge. The ministry is not undervalued by the churches in which there is a safe proportion of well educated laymen. But there will always be a dangerous proportion of ignorance in our churches until we have an educated ministry. Like priest, like people. How very seldom is a classical scholar, or a well educated professional man, to be met in a church of the Christian connection! I will not say that no such case exists; for two such, I believe, have come to my knowledge. But multitudes of young men, reared up in the Christian connexion, have left it on receiving a liberal education. A very few well educated laymen can hold the balance of power in a large church; and thus, by their wisdom preserve the body in a healthy state. But alas, how few, how very few, Christian churches have ever enjoyed such a blessing! Educated laymen prefer an educated ministry. For lack of knowledge Christian churches often bite and devour one another until they are consumed one of another. Where have we ever had a second, or a third, or a fourth, Christian Church in the same city that did not grow out of some painful and disgraceful revolution, which a little more light, a little more intelligence, in the body, might have prevented! How very seldom is an attempt made to increase the number of Christian churches in the same place by colonization, or any other *pacific* measures! And ye we have had three, four, five, and even six Christian churches in the same city or village,—all but the first the offspring of unhappy division, sub-division, and faction.

Since my recollection the Calvinistic Baptists in N. E. made war upon education much as the Christians have done since. In many places they deprecated a learned ministry. I believe I heard the first written sermon that was ever delivered in a Baptist pulpit in the state of Maine. It was above the head of the tide waters of the Kennebec river. I think it was at an association at Waterville, where their college was soon after located. This note preaching produced great excitement. Some talked loudly of a division in the association. It finally resulted in a general expression in favor of an educated ministry. That was an important epoch in the history of the Baptists in that state. A similar warfare was carried on by the Free Will Baptists against an educated ministry, until the late lamented David Marks* arose as a star of the first magnitude, in their horizon. During his ministry the progress of the denomination has been onward, rapid, and permanent. Many of their churches were, fifteen or twenty years ago, Christian churches.

* When Elder Marks commenced preaching 25 years ago, at the age of 15, the Free Will Baptists did not exceed 10,000 in all. They had no religious paper, no book-concern, no seminary. He got up a book-establishment, and weekly paper, the Morning Star, which has 7,000 subscribers. The denomination at this time numbers 60,000.

UNITARIANS AND THE BIBLE.

"When a set of men reject the Bible as the authoritive word of God, and as such the sole rule of faith, and still claim to be christians as deriving whatever creed they have from its revelations, it cannot be surprising that they should become involved in exactly the dilemma which this sermon seeks to remove. Where the guidance of the directory given from heaven, is refused, chaos must be preferred to order. Chaos is indeed the result."

These remarks,which we take from the Christian Reflector, are part of a review of Dr. Putman's Sermon, and, of course, are meant for Unitarians. But as applied to Unitarians, we do not hesitate to say that the insinuation which they are intended to convey, is wholly untrue. The Bible is the *only* Book whose authority we *do* recognize. *The New Testament is the sole rule of faith among us.* We do not interpose a creed of man's device between the inquiring soul and the words of Christ and his Apostles. We do not impose a ritual and its many articles of faith—all the work of man—as a rule, which while in name acknowledging the authority of the Scriptures, in fact, makes them subservient to the construction which man has put upon them. Nor do we, while professedly recognizing, to the fullest extent, the rights of private judgment, and the authority of the Scriptures, say to those who wish to join us, but who do not hold to certain articles which WE think are in the Bible, "we have no creed, we leave the mind free, perfectly free, we respect in its fullest extent the right of private judgment, we only ask evidence of a Christian character; but as you do not believe in the divine institution of baptism by immersion, or as you do not believe in the Trinity, we are convinced that you cannot have the Christian character, and therefore, cannot receive you."—We have none of this inconsistency. We regard the New Testament as the true and authentic record of a revelation from heaven. We reverence its divine authority too highly to bind its words by any creed or formula of man's making. We teach our children to receive and honor it, as their guide now, and the pledge of a glorious immortality hereafter. We place it in the hands of the anxious and inquiring, with the words,—"This believe and thou shalt be saved. This do and thou shalt live." And if no other fetters had ever been forged, if no other creeds and forms, revolting alike to man's reason and God's word, had ever been imposed to darken and perplex the humble seeker after truth—what doubts, what anxieties and distressing strugglings might have been saved! What a pure and peaceful light would be now shining upon the world! And how would those, who, professing allegiance to the same Lord,now stand in attitudes half hostile to each other, be united as Christian brethren in the bonds of a common faith, laboring for the same great end, sustained by the same hopes and breathing the same free spirit of love to God and love to man.

MODE OF CONDUCTING A RELIGIOUS NEWSPAPER.

We have received from one of the most devoted and useful ministers of our faith a letter so full of excellent advice, that we cannot help giving something from it, although it is written as a private communication.

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Long essays, however valuable, are seldom read by the mass of readers. Some, indeed, must be inserted for the sake of clergymen and the best Sunday school teachers. But most readers in the country want incidents, biography, news and short doctrinal and practical articles. "Incident," said Dr. Johnson, when making inquiries about one of the poets whose life he was writing, "Incident—Incident, did he ever break his leg!" I suppose there is danger of indulging this love of incident too much, but the world must be taken as it is, in order to make it what we would have it. This is a story-telling, or tale-telling age. I am vexed with the Olive Branch. I see it everywhere. It panders for the miserable love-story taste of boys and girls and silly women. Its great circulation renders it worthy the study of every editor, not for the sake of imitating it, but for the sake of finding out, if something taking and interesting cannot be substituted for its trashy matter. I have thought that editors of the Register when making up a paper had clergyman in their minds and men and women of highly cultivated literary taste, quite too much to make it interesting and profitable for a large majority of its readers. I have been highly pleased and much interested by a great multitude of articles,—but after reading them, I have said to myself—"my parishioners will care very little about it—it is beyond their liberality enjoyed by Harvard College. They were the choice men of the first generation of New England—men of stout hearts and strong minds; imbued with a large portion of the liberal and lofty spirit of John Robinson, who charged his people to carry forward the reformation and not to stop at Luther or Calvin. Dear to them as were their peculiar views of Christian doctrine, the liberties of the Gospel were still dearer, and they thought much more of advancing the kingdom of Christ than of perpetuating their own opinions. Besides, they had, many of them, come fresh from the Universities of Cambridge and Oxford with an abhorrence of all religious tests and subscriptions connected with education and learning.

Hence the invaluable liberties of Harvard College. Had it, like Yale, been founded ded by men of the third or fourth generation of New England, it might, like that College, have been shackled with tests and subscriptions allowing no one to enter upon the office of President, Professor, or Tutor, without passing through the narrow portals of Calvinism. Shall we now regret that this was not the case? Shall we, as Yale nobly throws off the shackles servilely, take them up and apply them to Harvard? If so, let us not pretend that *sectarianism* in the College is what we are opposed to, but frankly avow that *Calvinism* is what we would introduce there. And let us no longer boast of the College motto, "to *Christ* and the Church," for to '*Calvin* and the Church,' would be far more appropriate as well as more significant.

This College motto, by the way, is not the one adopted by the founders who designed the College as much for the State as the Church. "At the first meeting of the governors of the College after the first charter was obtained," says President Quincy in his authentic and admired history of the University, "a College seal was adopted having, as at present, three open books on the field of an heraldic shield with the motto "Veritas," inscribed." This was soon exchanged for "In Christi gloriam"; the Latin word for Church was not added till half a century afterwards. Both the former mottos would still be admirably appropriate, showing the open Bible as the way to divine truth, and Christ as our only master and guide,—the two fundamental principles of the Divinity School at Cambridge. VERITAS.

HARVARD COLLEGE.

Notwithstanding our unwillingness to prolong this already protracted controversy, we cannot refuse to admit anything written with as much candor and ability as the following article.

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For the Register.

MR. EDITOR,—In your last number you extract, without comment, some erroneous remarks from the Puritan respecting Harvard College which require correction. Disinclined as you may feel at present to any further controversy on this subject, I trust you will not now, nor at any time, refuse to truth a hearing in defence against error.

The Puritan is a paper which rarely falls under my eye, but from what I have learned of its character through the Christian Register I am led to regard it as somewhat in advance of its Calvinistic compeers in point of candor and love of truth,—so far at least as relates to Harvard College. Its candid attention therefore may be expected to any proper efforts made for the correction of its errors. If it love truth sincerely, it will receive it gladly.

The remarks alluded to, appear erroneous and deserve animadversion in so much as they represent Harvard College "as lost to the cause of that religion for which it was founded,"—as being "the College of a sect,"—as sending forth "pernicious influences," &c. Such a representation surely is nothing short of a libel upon the College or its founders, or rather upon both.

The College was founded by and for Congregational protestants, and formerly the clerical part of the Board of Overseers consisted of ministers of Congregational Churches, but is now constituted by election from the ministers of Christian Churches generally without restriction as to sect or denomination. The President, Professors and Tutors, and other officers, were always eligible without any such restrictions and always fully enjoyed under the constitution and laws of the College the right of private judgment and liberty of conscience in matters of religion. Harvard College has thus the distinguished privilege of standing upon the broad basis of true, consistent protestant freedom. Its religion is the religion of "the Bible, the Bible only," untrammelled by human formularies of faith,—the pure word of God, uncontrolled by "the commandments of men,"—as the same approves itself to the judgment and conscience of inquiring Christians. The Bible is open to the members of the College, both students and officers, with unlimited freedom to seek there their religion, and to worship God according to their own convictions of faith and duty. In what other way could a purer, holier or more effectual religion be provided for any institution, or how could any institution be better guarded from all offensive sectarianism? And never could the statements we have made be more emphatically applied to Harvard College than at the present time.

Upon these truly catholic principles have its religious teachings been conducted and its means of theological learning extended. Its Divinity School was formed with the express declaration, that "the design was *not* to inculcate the peculiarities of any sect, but to place students of divinity under the most favorable circumstances for inquiring for themselves into the doctrines of revelation;" and it is a fundamental principle in the constitution of this school "that every encouragement be given to the serious, impartial and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians be required either of the instructors or students."

Will it be said that the governors and instructors of the College and the school have not acted in good faith upon these principles? No responsible person will venture to make the assertion. With what truth then can it be said or insinuated that Harvard College is "the College of a sect!" With what justice or decency can it be charged as such with diffusing "pernicious influences!" And how can it be represented that the religion of the College as now truly described, is contrary to that for which it was founded, without dishonor to the memory of its founders, by imputing to them the design of establishing a sectarian institution of learning! Far from the heart of every son of Harvard be such base ingratitude. To these illustrious founders themselves are we most indebted for the glorious distinction of protestant freedom and

GOSPEL FOR THE WEEK.

From the resurrection of Christ we return now to the beginning of his ministry, which, it will be remembered, lasted about fourteen months.—His baptism took place probably about the middle of January and he then spent forty days in the wilderness. His miracle at Cana—the first of his miracles—was early in March. The next day he went to Capernaum which from that time might be considered his home. About the nineteenth of March was the feast of the Passover, when Jesus, at Jerusalem, drove the traders from the temple and conversed with Nicodemus. He remained in Judea till after the middle of April, when, on his way back to Galilee, he,

April 22, had his conference with the woman of Samaria. This is the only event falling within the present week, and is related in the fourth chapter of the Gospel according to St. John.

HUMAN ORDINANCES.

Dr. Henry has lately published a sermon on the rites and ordinances of the Episcopal church from Matthew ix: 6.

We have not read the sermon, and therefore can express no opinion upon it. But most of the arguments that we have seen on his side of the question would be much more forcible, if the text instead of being,"What therefore God hath joined together let not man put asunder," were "What therefore MAN hath joined together, let not GOD put asunder." There is great truth as well as force in a remark of Blanco White, which is not inapplicable to this matter.

"Dogmatic divines," he says "declaim against the insufferable pride of Philosophy which will bring God Himself before the tribunal of human reason. But this assertion is totally false. Philosophy never was so mad as to call God to judgment: what Philosophy and human Reason demand is—the right to judge the assertions of men concerning God."

For the Register.

WAR.

MR. EDITOR:—If not inconsistent with the objects of your paper, allow me to call the attention of your readers to a subject which has at this moment much public interest.

I find in the New York Evening Express, a statement of the expenditures recommended by the heads of the Naval Bureaux, of which the following is a correct extract, omitting fractions.

For new vessels of war, ordnance, Naval supplies, preparing for service old vessels now laid up in ordinary and completing vessels on the stocks,	$21,860,000
The new vessels to amount to 75, the expense of which will be while in commission, per annum	6,779,000
If I understand the figures of the Express, the vessels on the stocks to be completed are 18, being 4 ships of the line, 3 frigates, 3 sloops,and 8 steamers; annual cost,	2,223,000
Making a total annual expense of	$9,002,000

Without including vessels now in ordinary which are not probably stated on the present cost of the maintenance of the Navy.

I understand these estimates to be made by the experienced gentlemen at the head of the Bureau as necessary,in view of *the chance* of a war with Great Britain.

In case of actual war, it is stated by the Express, no doubt correctly, that much larger appropriations would be considered necessary, but on the other hand the Secretary of the Navy considered the probability of war so remote that he only recommended appropriations for ten new steamers, and for preparing vessels now on the stocks, or in ordinary.

I have not at hand the estimates of the war department for an increase of the army;—but they are large, and in case of any imminent danger of war the increase would of course be proportionate to that of the Navy.

Is it not well, in this early stage of our difficulties with great Britain, for our people to ponder well upon these small specimens of the cost of a war, *tangible* as they are and open to the apprehension of every one!

I say *small*, for the prostration of commerce, industry, and credit must be still more enormous than the actual cost of carrying on a war; the loss of life and distress of families must be worse than the whole pecuniary loss, while the demoralization and corruption of both Government and people exceed all the other accumulated evils of war.

These pecuniary considerations have vividly called to mind Sydney Smith's pithy description of the more immediate consequences of war, and although this must be familiar to many, it is so pertinent to our present position,that I wish every paper in the Union would lay it before its readers, and I accordingly transcribe it below for the benefit of yours.

ECONOMIST.

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After some allusion to the odious operation of a tax which was laid here upon watches in use and upon household furniture, Sydney Smith thus characterizes "the inevitable consequences of being too fond of glory:"

"Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon every thing which it is pleasant to see, hear, feel, smell or taste—taxes upon warmth, light, and locomotion—taxes on every thing on earth, and the waters under the earth—on every thing that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the sauce which pampers man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride—at bed or board, couchant or levant, we must pay.—The schoolboy whips his taxed top—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road:—and the dying Englishman, pouring his medicine, which has paid 7 per cent. into a spoon that has paid 15 per cent.—flings himself back upon his chintz bed, which has paid 22 per cent.—and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers—to be taxed no more. In addition to all this, the habit of dealing with large sums will make the Government avaricious and profuse; and the system itself will infallibly generate the base vermin of spies and informers, and a still more pestilent race of political tools and retainers of the meanest and most odious description;—while the prodigious patronage which the collecting of this splendid revenue will throw into the hands of the Government, will invest it with so vast an influence, and hold out such means and temptations to corruption, as all the virtue and public spirit, even of republicans, will be unable to resist."

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The resolutions contained below in an article which we copy from the Christian World, were passed by an Association which claims some *authority* over its members. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise *authority* upon them; but it shall not be so among you." Let us be true to these words of our Master,—and while cherishing such institutions as may bind us more together as Christian brethren, let us avoid taking one step towards an assumption of authority which Christ never gave to any ecclesiastical bodies.

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MR. EDITOR,—In the New England Puritan of March 5th, the following notice appeared:

CASE OF REV. M. A. H. NILES.

A regular meeting of the Essex South Association of Ministers was held at the house of Rev. Mr. Mann, in Salem, on Tuesday last. The meeting was more than usually full. A communication was received, through the Scribe, from Rev. Mr. Niles, the purport of which will appear below. The preamble and resolutions below were introduced: and after various remarks by brethren present, the Association was led in prayer with reference to the subject before them, by the oldest member, Rev. Dr. Emerson. The vote was then taken by yeas and nays, and the preamble and resolutions were unanimously adopted as follows:—

Whereas, a communication has been received from Rev. M. A. H. Niles, requesting that he may no longer be regarded as a member of this body, and assigning as a reason, that he had changed his sentiments in respect to points of doctrine, which are considered by us as essential articles of Christian faith;—therefore,

Resolved, 1. That we deeply deplore his present position in relation to us and to the Christian Church.

Resolved, 2. That we can no longer regard him as a minister of the New Testament, and therefore are constrained to withdraw from him our confidence and fellowship.

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I think it only just to myself, and due to my friends to show what the "points of doctrine" are, in respect to which my sentiments have undergone a change; and request of you to publish the following letter, which is the "communication alluded to in the above preamble,

Respectfully yours,

M. A. H. NILES.

Byfield, March 17, 1846.

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BYFIELD, Feb 28, 1846.

To the "Essex South Association:

REV. AND DEAR BRETHREN,—It is with feelings of unfeigned sadness, that I make to you this communication:—the communication of a request to withdraw from the relation,which I have sustained to you for several years past. I cannot suppose that you are ignorant of a rumored change in my views on many points of theology. Whether you have heard more or less than the simple truth, I know not; but I feel, that I can no longer honestly profess, even indirectly, to accept the more prominent features of "Orthodoxy," as the true exposition of a scriptural Christianity. As yet, I have adopted no name as the exponent of my faith; but I cannot honestly profess to be an Orthodox man, in the sense in which that word is current in your Association. And while I conscientiously believe, that my present views of Christian doctrine are consonant with the word of God, feeling more and more firmly persuaded, that my departure from a Trinitarian faith brings me nearer to the truths taught by the Christ and his Apostles, I do not wish to throw upon you the responsibility of sanctioning, even by silence, what you as firmly believe to be erroneous doctrines. Nor do I wish any undue publicity to be given to the change of doctrinal sentiment through which my mind has passed; still less do I wish to cause you any unnecessary trouble or pain.

I have, therefore, thought it the most Christian and judicious course, quietly to withdraw from your Association; and I beg you to accord to me the painful privilege of sundering the bond by which I have been united to you for a period of more than eight years.

In making this request, I trust I shall not be misunderstood. Do not, for a moment, allow the suspicion, that I no longer wish to enjoy your ministerial society, counsel and sympathy. God knows,that my heart acknowledges no such feeling. In requesting to be no longer considered one of your number, I am influenced by the impression, that you cannot consistently fraternize with one, who does not accept the essential points of an "Orthodox" creed. And without deeming it necessary to enter into detail, I cannot regard those essential points as in harmony either with the word of God, or with right reason.

I am thus explicit, not because I aim at assuming a bold or defiant position, but simply because I wish to be rightly understood. I certainly feel, that I may be mistaken; though I think I am not. Of one thing I am sure,—I wish to be guided into truth—the truth of faith, and the faith of life. The heart is an unsafe adviser; I do not think I have taken counsel of it. At all events, I cannot falsify my honest convictions.—And I do honestly believe, that the views of Jesus Christ, of the Holy Spirit,of the Atonement, of Human Nature, as taught by the prevailing "Orthodoxy" of New-England, are contrary to reason and Scripture.

And now, dear Brethren, in taking my leave of your Association, I beg you to accept my thanks for all your past courtesies and kindnesses, with the assurance, that I shall attach no light estimate to your counsels and your prayers. To many of your number I cherish,and shall ever do so, feelings of the strongest personal attachment—an attachment greatly strengthened by the fidelity and kindness, and, I doubt not the prayers, with which you have met my difficulties, and my rejection of the faith which you still hold. I beg you will not disappoint the hope, that, though you may not be able to symbolize with me, in the opinions which I entertain, you will still regard me with feelings of personal kindness and sympathy. I feel that I am a weak, frail, and erring man; but my hope is still in an all sufficient Savior. And my most earnest and devout prayer is, that when we shall no longer "see through a glass darkly," but "know as we are known," we may in a more perfect and enduring fellowship enjoy the bliss of heaven.

Very unworthily, but most affectionately,

Your friend and brother,

M. A. H. NILES.

We are sorry that our brother of the Christian World takes it so hard, that we should have asserted a trifling mistake in his paper. We see that our language was not so courteous as it should have been; but that was owing to the infelicity of expression and not to any unkindness. We are both engage in the same great cause, laboring each according to his own ability and his own idea of duty; and we trust that each will be always ready to correct and assist the other. We will only add, that if there was anything in our article on Dr. Putnam's sermon to warrant the extreme views which the Christian World finds in it, we were singularly unfortunate in the attempt to say what we meant.

NEW PUBLICATION.

There must be something in a book, which produces, on two thinking minds, such decidedly different impressions, as the following communications would indicate. We have much respect for both our correspondents, and therefore, though we have an opinion of our own on the subject, choose to refer our readers to the book itself, that they may make up their own minds. Those who have little time or money, will of course spend them on books which they *know* to be good.

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SELF FORMATION. First American Edition. 1846.

It would not be strange if this title should mislead those who know nothing else of the book, and make them fancy it is a dissertation, or a didactic treatise on education. As the author says, "Of all subjects in the world, that of the mind and its attributes is the most hackneyed. Metaphysics are as stale as mythylogy; as flat and weary to the reader, and far more unprofitable to the bookseller." We trust the unpropitious title may not bring this volume under this latter category. The publishers have done a great favor to our reading public. "Self-Formation" has been a book known to the few who were fortunate enough to see it in its English dress; by them read and commented on, and recommended or presented to their friends as a rare and choice thing. We do not find that any of the freshness or zest of it is lost, as we read it again in this excellent and correct edition. And, if any word of ours should lead any person to verify what we have said by his own experience, we conceive that we should be doing him a favor of the same sort as that for which we now thank its American Editor. We have already induced more than one person to read it; and the vehemence of their gratitude for knowing the book, and their delight with its contents, was far beyond anything we have said or shall say, lest it should seem mere extravagance.

The form, substance and style of "Self-Formation" are original and peculiar. In form, it consists of a very slender and irregular thread of personal biography; apparently the retrospect of a young man of about thirty, (see p. 161) who has passed through the successive stages of English public education, including the study and amusements of school, the times of idleness or dissipation, and the seasons of continental travel. His thread as you follow it, leads through the wild and garden scenery of a sequestered English home, the halls, play ground and neighborhood of Eton, the university walks of Cambridge, and the mountains and valleys of the East of France. Of itself, it is as thin and hard to trace as a gossamer thread in the field; but like that it is hung over with a succession of glittering chrystals that sparkle in the sun like jewels, and seem to hold the thread together rather than to be sustained by it.

But this image is too fanciful to befit the grave purpose of the work. What we mean is, that the outline of biography is only a vehicle for a series of brilliant sketches, condensed essays,—full of thought, abounding in suggestion, striking out and following a little way numberless trains of reflection; sometimes almost rude and startlingly free in point of expression, sometimes making no apology for a more than half affront to one's taste or prejudice; yet in the main serious, even to devoutness, and earnest, at times, to warmth and vehemence. The substance is so condensed, and the expression so elaborately significant and free from common-place, that it has almost the effect of wit. One might turn over the pages, and glean a whole chapter of proverbs; most of them singularly striking and original. The book is hardly exceeded in sententiousness by Emerson's Essays. In anxious exactness of expression, and the luminousness of the sudden and unexpected light occasionally thrown from etymology, it is nearly if not quite equal to the best parts of Carlyle. And for that especial quality of suggestiveness, we hardly know where to find anything to place beside it. With this it combines an earnestly religious spirit, appearing here and there, rather than expressly urged throughout, and a tone of good sense, and manly healthful morality, free from sentimentalism and cant, while it attacks roundly the mischievous prejudices and habits that come in its way.

We feel more satisfaction in judging a book by its positive merits, and reckoning what it actually brings us, than in measuring it by any imaginary test, or making an offset of its faults against its excellences. It is so refreshing to find a book that really stimulates and invigorates the mind, and adds to our stock of thought, or else makes us look with new eyes upon what we already had, that we are nowise disposed, even if we were able, to add the abatement of our censure. If there is a deficiency in the plan of this, to our mind, it is, that the self-culture it teaches is scholastic and artificial; and that the plan begins and ends with *mere* "self-formation." No doubt this fault, (if it be one) is inseparable from the plan of the work, which perhaps from its very nature, could not comprehend anything beside. And yet to us, there is something morbid and false in this idea, however beautifully developed or ably enforced. There seems an unhealthiness about any action that spends itself on the mind, and only for the sake of that. The end of all education, that the mind may be trained to act rightly on the world and society and other minds; (not to speak more vaguely of the great interests of humanity,) to act so for the sake of others and not for the mind's sake only,—this, the essentially *unselfish* end of all true culture, we think is not sufficiently set forth and insisted on,—certainly not with the preparation and care which it deserves. Still our mind misgives us that we are unjust, even in this partial censure. We were provoked to it partly by the perpetual recoil and dissatisfaction of which the writer speaks; which, we think, (setting aside the immaturity of the years he speaks of,) had very much to do with the insufficiency of his method and aim. We know of no just, reasonable and healthful "self-formation," other than the wisely shaping the mind, conscientiously training its powers and unfolding its capacities, for the sake of discharging a man's whole duties and doing a man's whole work. This *objective* character and tendency of right self-culture, we think, has been too much overlooked in the scope of the work before us; as if the writer shared in the profoundly selfish views of life, which are the bane alike of the world's thought and intercourse, at the same time that in true sincerity and nobleness of spirit he made his unconscious protest against it.

Having thus expressed, though unwillingly, our sense of the theoretical deficiency and moral fallacy of this work, we repeat, more gladly, our testimony to its very great value for any one, who in his mind, has already solved that fallacy

for himself. A person who has a high aim and generous purpose, and wishes a liberal culture in its best sense, can hardly find a better guide or friend than the writer of this book. Whole trains of thought will be suggested, which he would otherwise neglect. Faults, deficiencies and negligences which he would hardly have suspected in himself, will be laid bare. Above all, the mind will be stimulated, refreshed and habituated to reflection, deeper and keener than is ordinarily found. And the close, intimate, vital connexion between clearness and strength of intellect on the one hand, and tenderness, sweetness, purity and devotedness on the other, will be impressed on his mind in a way he will not easily forget; utterly putting to shame the excuses of studious men, for neglecting the graces or the sacredness of life; and binding up, with a band of vigorous, wholsome thought, the deepest sentiment, the clearest conscientiousness, and all the methods of giving wholeness, strength and effectiveness to the mind.

We might give specimens of the author's manner, in dealing with such topics as Home, Nature, Miscellaneous Reading, Energy, Conversation, Society, Amusements, Travels, Classical Education, &c. &c., but we prefer rather to call atttention to the book itself, assuring whoever may look at it, that whatever else they may think it, they cannot possibly call it commonplace or dull. J. H. A.

This book has been republished here, and I wish some of its admirers would point out its beauties and explain its excellencies. I took it up on the recommendation of many friends with the expectation of being instructed and delighted, and this hope lasted through the first half volume. Mr. Brownson has compared certain modern reforms, to eating salsify, which is "very like" an oyster. So I read on expecting every page to taste the oyster, but it never came, and when the influence of prepossession had abated the book seemed to me the history of any common-place mind, but related with uncommon egotism and vanity, and an affectation in the use of words, which looks like the unutterable wisdom of a very young person. What for instance, is the meaning of the favorite word *pervicacity?* But the greatest disappointment was the want of interest. There is an inexpressible sameness. The mind of the individual seems to undergo so little change from beginning to the end of its history, as we have it—only the change between a thistle flower and a thistle gone to seed. If any one can unfold its hidden beauties, at least one reader will be grateful.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMARY

The Levee at Faneuil Hall, for the benefit of the Theological School at Meadville Pa., took place, according to the announcement, last week, on Thursday. The Hall was open at 5 P M: at 7 o'clock the speaking, interspersed with vocal music, began, and continued until 10 o'clock, when the Doxology was sung by the *congregation*. At 11 o'clock the Hall was closed. The main dependence was upon the sale of tickets and donations; and, therefore, no attempt was made to decorate the hall.

The Hon. Stephen C. Phillips of Salem, presided and opened the meeting. He said, we had met on a somewhat unusual occasion, in that venerable Hall; but from what was already seen, there could be no doubt that the occasion would prove to be one of unusual interest. At first it might seem that the place, was not suitable to the object. But a moment's reflection would teach the contrary. The place was consecrated to patriotism; and what worthier purpose could love of country propose to execute, than such as had called us together. We came to perform one of our highest duties. This Hall speaks to us of the past—here we can see the present—and here we ought to think of the future. Our fathers had moral and religious principles. Their want was want of outward comforts. Their dangers were outward dangers. Mark the contrast. What they wanted, we possess—from their perils we are protected. Through the institutions they established, we have obtained all conceivable comfort and luxury. But what they had, we greatly need—moral and religious principle. There is danger lest we fail to be, and keep ourselves that righteousness and happy people whose God is the Lord. The obligation is upon us to supply religious teachers—especially for the mighty West, which must decide the destinies of the country. Provision must be made for the moral and religious instruction of the mass, through the ministry and the press. Whatever is done for religion amongst us, must be done by voluntary organization. We belong to a recognized organization; but we can consistently with our principles appeal only to the individual understandings and hearts of our friends. According to our views what is our first duty but to go on some errand of love and benevolence; make ourselves faithful, conspicuous, persevering, by sending a ministry at large, throughout the land. To do something in this great work is our object to-night.

Mr. Phillips, at the conclusion of his own remarks introduced the Rev. J. F. Clarke, who confined himself to a statement of facts in regard to the institution for whose benefit the "Levee" was held. He explained the geographical position of Meadville, to show its advantages as a central point accessible from all parts of the Western country. He said that living there was cheap; one dollar per week (including board, fuel and lights) being sufficient to support a student. The Theological School was established eighteen months since. There are in it now 24 students; 12 of whom belong to the Christian denomination; and the other 12 are Unitarians. There are four professors; the whole expense for whose support is $700. Two of the professors are permanent; one gives his services—the other, in addition to his salary as Pastor of the Unitarian Church, receives $500 from the Unitarian Association. The other two professors visit the School, to deliver lectures, and are paid their travelling expenses. The only qualifications for admission, are a good character and the disposition to study. The students work with their hands, as well as their heads. Some are mechanics and some farmers. One walks on Saturday thirty miles to preach on Sunday; and returns on foot so as to be at the recitations Monday morning at 10 o'clock. The appeal however, for Meadville is not made on the ground of the hardships of the students. They are willing to work and do with the little they require; but many find it hard work to get even *that*. With a little aid, more scholars would come in. The reasons why we should help the Meadville School, are 1st. because we need it for ourselves, Cambridge cannot supply *our* wants in the West; 2d, because it is needed by the Christian denomination—a most important body. This denomination came up by a high Providence. It appeared simultaneously and without concern in three places at once. It is doing a great work in the Western country. The ministers of this denomination, we propose to assist, in a peculiarly appropriate way, by giving them an education, without interfering with their opinions. They will enter and depart as Christians. We profess to be opposed to sectarianism; how can we better show it, than by helping these men; by providing assistance for indigent scholars, increasing the library and establishing another professor.

Mr. Clarke was followed by the Rev. Edward Edmunds of the Christian denomination, Pastor of the Church in Summer Street, who spoke of the importance of the School at Meadville to his friends, and of his great interest in it, because of its freedom from all sectarian influence. Some of his brethren were allowed a share in its management; one was a professor, and others belonged to the Visiting Committee. There is no attempt to draw us from the simple purpose with which we started forty years ago. The Bible is our only Creed, Jesus Christ our Leader and Mediator; God our Father. We take the name first given to the disciples at Antioch, because unexceptionable to all.

Rev. Ephraim Peabody, of King's Chapel was the next speaker. The excuse, he said, sometimes given for want of interest in a benevolent enterprise like this, is that it is too distant, too far off. But to us in New England, this object is *not so far off*. Our friends are already in the West, our children will soon be there, and where our children's homes are, is not far off even if on the other side of the globe. Besides, the principle that "charity begins at home" may be pressed too far, so as to check benevolent sympathies. There are seas in Asia, *into* which the rivers run, but out of which no streams flow, so the waters become stagnant. So may it be with benevolence that is kept at home. It is most important to extend the action of the benevolent feelings, make the sympathies metropolitan, enlarge the horizon of the heart. Christianity would create other bonds than those of self-interest. She would unite the distant by ties of disinterested kindness. Thus will an end be put to strife, for we never willingly do wrong to those for whom we have done a moral good. The object before us has strong claims. To educate those young men is a work that ought to be done. Lift them and you lift the community with them. Put a truth into a book and it spreads slowly, and is read by comparatively few. But put it into a living mind, and that mind becomes a radiating point, sending out light in every direction.

After a short recess the President introduced the Rev. E. T. Taylor, "Preacher to the Sailors." Of course, we shall not attempt even a rough outline, of his peculiar and singular address. It was his first appearance, he remarked, as a speaker in that Hall. He had often been there as a listener, when great politicians rocked the "old cradle." He had heard the lion of New England roar and seen him shake his mane, and had often wished Daniel Webster was a minister, for he could take the world up in his arms. *He* was asked to speak of education. Who would have thought of *that!* If he had been asked to reef topsails, heave at the windlass, pilot a ship into port, he might have felt at home, but for him to talk about education! He then went on to express his sympathy with the object of the meeting, his joy to hear that the Meadville School was no sectarian place, his hope that it would be of great use, in curing two of the greatest evils of the day, *religious ignorance* and *religious impudence*. He spoke of the advantages that might be expected from an institution, not near the city, but in the country. The influences of the town, he thought, were somewhat enfeebling. We must look to the country to raise up men for the country. He then showed the need of a strong, hardy-working ministry, to deal not with the ear and the fancy alone, but with great wants of the soul. Æolian harps would not do in some pulpits. There were some hard mines on the lakes, and if you would reach "Jack" you must not approach him with "kid gloves." Mr. Taylor closed with expressions of gratitude for liberality and aid shown to him, in his work among the sailors, for the generous support he had received, all the more valuable, because unaccompanied with the slightest attempts to influence his opinions.

Mr. Taylor was followed by the Rev. Mr. Waterston, who spoke of the need of the enforcement of a divine morality, the influence of the pure Gospel of Christ, to secure the future welfare of the country.

We were obliged to leave the Hall without hearing the last speaker, Dr. Gannett. But, we learn that after pleading guilty to doubts as to the wisdom of such an enterprise as this Levee, and confessing that all his doubts had been swept away, he advocated the object of the meeting with his wonted earnestness.

The occasion as a whole was a happy one, and resulted, we understand, in the receipt of more than one thousand dollars.

Warren Street Chapel. It will be seen by the advertisement, in another part of our paper, that the Annual Meeting of the Association for the support of the Warren Street Chapel, will be held tomorrow, Sunday Evening. This Institution under the care of the Rev. Mr. Barnard, assisted by volunteer teachers, is mainly devoted to the care of children. With its Sunday services—Sunday schools—Evening schools—sewing schools—Infant school—Lectures—Libraries, &c., &c., it has done and is doing great good, and well deserving the liberal aid and approbation it has received from those acquainted with its operations. Besides the care of his Chapel and his attention to children, Mr. Barnard, is an active "Minister at Large." His "Reports" are always interesting and merit the attention of those who would suppress and prevent pauperism and the vices which follow in its train We trust the meeting tomorrow evening will be a full one, as we have no doubt that all who attend will find it instructive.

Ministry at Large in Lowell. We had the pleasure of listening, on Sunday evening last in the Rev. Mr. Miles's church to the Quarterly Report of the Rev. Mr. Wood. He gave evidence of fidelity and devotedness to the good work intrusted to his hands. His ministry has been nobly sustained thus far by contributions from the members of Mr. Miles's society; whilst the un-sectarian character of his labors may be judged of from the fact, that during the past winter, only three out of the many who have received his services, belonged to the Unitarian body. We understand that an application has been made to the "corporations" in Lowell for pecuniary aid to the "Ministry at Large," and this application, we are confident, cannot be refused, if the true merits of the cause are understood. Self-interest, if no higher motive, should lead to a generous response.

Church in Worcester. The new church is a tasteful edifice, in a central and commanding situation, on the square laid out upon the estate lately belonging to Gov. Lincoln. It is to be dedicated by religious services on Tuesday the 28th inst., when a discourse is to be delivered by Rev. Dr. Dewey of New York. Mr. Edward E. Hale has accepted the invitation of the society, to become their Pastor, and his ordination is appointed to take place on the following day—the 29th. The ordination sermon will be delivered by Rev. Mr. Lothrop of this city.

Ordination and Dedication at Providence, R. I. The Council invited for the purpose convened at Rev. Mr. Hall's, Wednesday, April 8, 12 M. Rev. Dr. Frothingham was chosen Moderator, Rev. Mr. Ware, of Fall River, Scribe. After the usual preliminaries and papers, it was voted to proceed to the ordination of Rev. Mr. Babcock, the Minister at large of Providence, as an Evangelist. After adjournment, the Council and friends dined, at Mr. Hall's. The ordination and dedication services were combined and commenced in the new chapel of this ministry, upon Benefit St., at 3 P. M. Introductory and Dedicatory prayer, with reading of Scriptures; by Rev. Mr. Osgood. Sermon by Rev. Mr. Hall—the text from Rev. 22: 17, proceeded to a sound, judicious, invaluable discourse upon the freeness of the Gospel—the required freeness of the ministry at large—the freeness, mercy, and grace of God to us, by which equal freeness, justice and liberality become our duties towards the poor. Mr. Hall defined most clearly the character, claims and objects of this ministry, and stated them with the force and dignity they so eminently deserve. His remarks upon alms-giving, pauperism, and true charity were exceedingly just and pertinent. A plain account was given of the past history, and a cheering sketch afforded of the future prospects of the work in Providence. The seatings of the regular parishes will furnish church accommodations to 15,000—leaving 10, or 15 thousand of the population destitute of sanctuary privileges. The large audience gathered within the Chapel listened with the deepest interest and the highest satisfaction to the discourse. We would not if we could, attempt any further analysis or account of it. Our Providence friends who have sustained this mission so nobly, and now given its service so worthy an abiding place, will not surely decline to add *the freeness of publication*, the only grace it wants, to Mr Hall's Sermon.

Rev. Mr Frothingham made the installing prayer. Rev. F. T. Gray addressed an earnest and appropriate charge to Mr. Babcock. Rev. Mr. Ware gave the right of fellowship in the name of the council, and Rev Mr. Banard offered the concluding prayer.

The chapel is indeed worthy of the noble work to which it was thus consecrated and furnished with a minister. Every body was delighted with its graceful and elegant proportions. The chapel proper will accommodate 450 persons. There are three outer rooms, viz., the minister's office, the library and sewing room, each of ample size, and the Sunday school and evening school apartment, of liberal proportions. The whole forms a beautiful picture and cannot but afford every gratification to the rich in whose name it has arisen, and every attraction to the poor to whose benefit it is sacred. The plan was taken from an English work—and has been executed with equal taste and skill. The ceiling rises to the under plate of the ridge pole. The rafters show as ornamental ribs. The walls and ceiling are stained in imitation of free stone and English oak. The seats, pulpit, and outer wood work is of a grave tone. Everything is in good keeping as well as good taste, and you cannot fail to feel that the house is erected for no other purposes than those of religion. We have not enough of the original Boston spite against the plantation of Roger Williams to remove this structure to other regions, bodily, like the chapel of our Lady of Loretto, but, most sincerely and seriously, we do wish it could be mounted on imaginary wheels and pursue an ideal pilgrimage wherever chapels of this ministry or other small churches are to rise. The mission to the poor—the mission of our simple faith to rich and poor—might everywhere rejoice in unostentatious and beautiful structures like this. The cheapness of the edifice is another great recommendation. The whole sum expended was but $3400. This was raised without difficulty, and has resulted in a royal gift for the rich to make—a worthy offering for the poor to receive. May its grace and beauty go far to discourage all useless and extravagant expenditures hereafter and everywhere.

Mr. Babcock pronounced the Benediction.—And the congregation dispersed, after examining the building in detail, and exchanging congratulations upon its design and completion.

The friends and members of the council were invited to tea at Rev. Mr. Osgood's, and passed the evening at a public meeting, upon the Ministry at Large, at his church. Rev. Mr. Hall offered the Introductory Prayer. Mr. Osgood explained the object of the meeting. Mr. Barnard, John C. Park, Esq., Rev. Mr. Burton, and Rev. Mr. Gray addressed the audience. The character, claims and particularly the results of the work in question were the principle topics.

A Doxology closed the whole at a late hour. And we could not but draw good auguries from all that we were happy to see and hear.

Ordination at Framingham. Mr. John N. Bellows was ordained Pastor of the First Church and Society in Framingham, on Wednesday the 14th inst. The services were as follows: Introductory Prayer, Rev. Mr. Brigham of Taunton; Selections from Scripture, Rev. Mr. Hill, of Waltham; Sermon, Rev. Mr. Bellows of New York; Ordaining Prayer, Rev. Mr. Ripley of Lincoln; Charge, Rev. Mr. Muzzey of Cambridgeport; Right Hand of Fellowship, Rev. Mr. Robbins of Boston; Concluding Prayer, Rev. Mr. Lippitt of South Boston. The Sermon was founded upon the 1 John, i. 1, 2, and was a very able and eloquent exposition of the connection between the *facts* and the *principles* of the Gospels.

After the exercises in the Church, the whole company present, ladies and gentleman, repaired to the Town Hall, where simple but ample refreshment had been prepared, after partaking of which, interesting and appropriate addresses were made by the Chairman, Mr. Knight of Framingham, Rev. Messrs. Barry, Muzzey, and H. W. Bellows, and Messrs. Samuel Greele, G. G. Channing, Moses Grant, and H. H. Fuller. The company then united in singing the Doxology, "From all that dwell below the sky, &c." and then separated with the feeling that they had had a very pleasant and profitable day.

The New Unitarian Society in Hartford, Conn. We are requested to state that the Dedication of the Church recently built by this Society will take place on *the 22d inst.*; and the services at the *Installation* of the Rev. Jos. Harrington as Pastor over the Society on the next day, April 23d.

The Sermon of Dedication will be preached by the Pastor elect.

The Sermon at the Installation will be delivered by Dr. Putnam of Roxbury. Dr. Gannett of Boston will give the Charge. Rev. H. F. Harrington of Albany will give the Right Hand of Fellowship.

The Rev. H. W. Bellows of New York, is expected to address the People.

☞ *The evening of the 22d inst., will be devoted to a Fair, by the Ladies of the Society, to procure funds to carpet the Church.* Valuable contributions have already been received, for the "Fair Table" from the ladies of the Rev. Mr. Huntington's Society, in this city; and assurances of help from other Societies have been given.

N. B. Provision will be made for the accommodation of "the ministerial brethren."

Unitarian Society in Sharon. At a meeting of the First Congregational Society in Sharon, held April 6, 1846, it was

Voted, That the warmest thanks of the Society be presented to Messrs. Otis Everett, Henry Pettes, Samuel Pettes, jr., Mace Tisdale, S. R. Hewins, Whiting Hewins, Warren Fisher, Nathaniel Curtis and Joseph Curtis, Esqrs., and to the A. U. Association for their generous donations to relieve us from the burden of a parish debt.

Voted, That the thanks of the Society be presented to those individuals who, by the gift of money, or books, have aided us in the formation of a Society Library.

Voted, That these proceedings be published in the Christian Register and Christian World.

A true copy,
Warren Gay, Clerk.

Sharon, April 10, 1846.

May Day at Roxbury. The Ladies of Roxbury are, we understand, making their arrangements for what has become to them, and we may also say to ourselves a festival day.

We have at this Jubilee of May, always found fine music, and much that was rare and beautiful to please the taste. A "dejeune a la fourchette"—ample and tempting; more than all this, the aim of the day seems to have been to make it a joyous and bright one for children. Hundreds of happy faces we saw last year revelling in the enjoyments of the music and the May pole, and many a parent's heart was gladdened by the innocent mirth of their little ones.

The object to which the funds, received this year, are to be devoted, may not perhaps, seem at first so attractive, as those heretofore presented; but we believe it to be an object of quite as much real interest. There is danger always in providing for the distant, that we forget the wants of those nearest to us. The new Church, to the furnishing of which the money is to be applied, has been erected principally by the members of Dr. Putnam's Society, not for their own use (for they would never relinquish the precious privilege they enjoy in listening to him); but every season brings out new families who find here no place of worship, and are obliged to go into the city to attend service, or else attach themselves to Churches with which they cannot feel the religious sympathy, which is necessary to the true growth of the spiritual character. That being the case, Dr Putnam's Society deemed it but an act of Christian hospitality to provide a place for those who in coming out to their town seem to claim a Sabbath fellowship. Shall we not then aid them by our presence, and the bestowing our mite which, given in this way, we shall not feel as a burden, towards erecting this temple to the one true God? **

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

From Western Africa. By the arrival of the brig Kent, Capt. Gavet, from Monrovia, we have files of the Luminary to the 11th of February.

The Luminary announces the death of Rev. Wm. B. Williams, principal of the Conference Seminary at Monrovia, in the 28th year of his age, after an illness of twelve days. He was a native of Hancock, Delaware county, State of New York.

The Monrovia Legislature convened on the 5th of January. The message of Governor Roberts is an able and interesting document, occupying ten columns of the Luminary. The Governor strongly urges the adoption of measures for the recognition of Liberia as a sovereign and independent State.

He announces the success of negotiations entered into for the purchase of territory in the Little Bassa country, which secures to the commonwealth an unbroken line of coast from Digby to Grand Bassa Point. Also the extinguishment of the native title to the whole Sinoe country. The inhabitants, at their own request, have been incorporated as citizens of Liberia. Other negotiations for the purchase of land were in progress. That for the purchase of New Cesters had failed, through the opposition of the slave traders.

The Governor presents a highly favorable account of the progress, revenues, commerce, &c., of the colony.

Santa Anna, according to recent advices from Havanna is busily at work concocting schemes for his re-establishment in place and power. It is said that his emissaries are continually going backwards and forwards between Havana and Mexico—and his exministers, who are in exile with him, are very sanguine of his return to his native land much sooner than most people are aware of. He relies on popular feeling in his favor, and has not the slightest idea of accepting any foreign aid.

Roxbury. John J. Clark, Esq., has been elected Mayor of the new City of Roxbury.

Legare's Writings. The writings of the late Hon. Hugh Swinton Legare, of South Carolina, have been collected and published in two handsome octavo volumes, from the press of Burgess & James, Charleston S. C. It is edited by his sister, and consists of a Diary of Brussels, and Journal of the Rhine—extracts from private and diplomatic correspondence—orations and speeches, and contributions to the New York and Southern Reviews, and it is prefaced by a memoir.

The Cone of Mount Vesuvius, says a Neapolitan newspaper, has been gaining daily, although there has been no eruption. Along the whole southern slope of Abruzzi, as far as Lorento, constant shocks have been felt from earthquakes.

Meat in Paris. The annual consumption of meat in the city of Paris would seem incredible were it not attested by the books of registry. From these it seems, that during the year 1845, there have been registered in the public *abattoirs*, 77,139 oxen, 20,929 cows, 82,871 calves and 457,450 sheep, yielding 5,622,534 kilogrammes of tallow, or more than eleven million pounds. The consumption of the last year is shown to have been larger than that of the preceding year, to the amount of 658 oxen, 4,598 cows, 4,990 calves and 19,464 sheep, and an increase of 753,956 kilogrammes of tallow. To this we have also to add, 1,582 bulls, the meat of which is of an inferior quality, as well as 632 goats, which are more inferior still. This consumption is greater than that of any preceding year since 1830, and is supposed to have been owing to the apprehension entertained in regard to the inferior quality of potatoes, as the increased consumption of meat, as compared with the year 1844, is two kilogrammes to each man, woman, and child in the city of Paris.

The Pope and Nicholas. The Augsburg Gazette states, that at the late consistory, the Pope, after having extolled the bishops, announced that the Emperor Nicholas had promised him to desist from the religious oppression under which the Russian Catholics suffered. The Pope, also, stated that he had good grounds for hoping that the Catholics of Russia and Poland, who had been violently converted to the Greek Church would be permitted to come back to the Catholic faith—that bishops might be appointed—and that an apostolic nuncio would be received at St. Petersburg.

Insanity. In Italy there is 1 insane man to 4,869; in France 1 to 1,000; Wales 1 to 800; England 1 to 862; Scotland 1 to 574; Russia 1 to 666; *United States* 1 *to* 500. Among the Chinese insanity is said to be almost unknown. [Boston Post.

☞ The above statistics, if accurate, start interesting questions. Why is there so much more of insanity among Americans than among other nations?

Dangers of the Association of Criminals. The following narrative from a woman who was once an officer of the Penitentiary at Blackwell's Island, illustrates the danger, of which we spoke a few weeks since, of the meeting in prisons of different offenders. Even where they are forbidden to speak, there will be enough disobedience to produce the most injurious effects. Mr. Robinson, in his interesting report, recently published, says that in consequence of the temporary arrangements made in the rebuilding of parts of our State Prison,—the convicts were "brought nearer together than was desirable or consistent with a strictly silent system of discipline."

"I remember," said the Matron, "distinctly of two young girls who were brought to the Island, and given into my charge. They were not sent up for any crime, but were found in a dance house, where there was a disturbance of the peace. They were umbrella makers by trade—young, interesting and comely in their deportment—apparently free from vice and evidently unacquainted with crime. I shall never forget their horror stricken looks when I took them to the cells and turned the key upon them. The next day I was obliged by the Rules to take them down to the Shanties and set them to work. Here they were compelled to make companionship with those who had earned a notoriety by their crimes—who were steeped to the dregs in vice, and openly boasted of their depravity. I witnessed with pain and sorrow their daily intercourse and growing intimacy with these wretches, and my heart yearned with a mother's sympathy for them. But I could do nothing to aid them. They were in a school of corrupting and cankering vice, with old and experienced teachers all around them. I watched them narrowly, and could daily observe the foul destroyer creep stealthily into undisturbed possession of their souls. In a brief period their full dereliction was accomplished. The rank poison of *contamination* had done its fatal work. Years spent in open, shameless prostitution could not have turned out more finished scholars, as their altered deportment, coarse, vulgar language and horrid oaths gave painful evidence. Before the expiration of their sentences, they became incorrigibly bad. When our Christian city sent them away to be reclaimed they were comparatively guiltless—when she returned them to her bosom, it was to swell the ranks of vice and crime."

Harvard University. We understand that the inauguration of the Hon. Edward Everett, as President of the University in Cambridge, is appointed to take place on Thursday, the 30th instant, in the customary form. An address will of course be delivered by the President, and on the close of the services a dinner will be given in the Hall, to the gentlemen officially connected with the University, and others invited to participate in the services of the day. There will also be other festivities in honor of the occasion.

Dangerous Playthings. A small boy, who lives in Sewall Place, was amusing himself with a bow and arrow, the point of which terminated with a sharp nail; and this he shot aloft, little thinking on whom it would fall, when it struck through his own cap, and became so fixed in the skull as to require more than one to draw it out—a trifle more and the brain would have been pierced. These ugly toys are sold at the shops by thoughtless persons, to more thoughtless boys. The little patient is recovering. [Advertiser.

Persian Censorship. The Persian novelist Cosmar began one of his recent novels with the incident of the breaking down of a Mail coach in the Leipziger-Strasse of Berlin. The censor struck out this passage as *inadmissible*, "because His Excellency the General Postmaster Von Nagler, manages the arrangements of the mails with so much care that such an accident is impossible."

Portraits of Chief Justices. Correct copies have been taken of the originals by Smibert and Copley, of the Hon. Benjamin Lynde, Sr., who was Chief Justice of the Province of Massachusetts Bay from the year 1729, to the year 1744, and of the Hon. Peter Oliver, D. C. L., who was Chief Justice from the year 1772 to the separation of the thirteen colonies from the crown of Great Britain. These copies have been presented to the Judges of the Supreme Court of Massachusetts, by Mr. Peter Oliver.

Mayor of Cambridge. James Dimond Green (formerly pastor of the Unitarian Society in East Cambridge) was elected Mayor of the City of Cambridge, on Monday last, by a small majority.

Pure Water for the City. The "Water Act" was accepted on Monday by a vote of 4687 to 348.

Register of Deeds for Suffolk. Henry Alline, who has held the office for the last twenty-five years, was re-elected for the next five years, by an almost unanimous vote.

Dr. Woodward, it is said, has purchased a house in Northampton, and is about to retire from the care of the State Lunatic Asylum. It will not be easy to find a man to fill his place.

The Revolution in Poland had spread extensively, and a Government had been organized at Cracow. The latest advices, however, appear to indicate that the struggle of the unfortunate Poles for Freedom will prove unsuccessful.

Church Pews. In the practice of politely bowing strangers out of a pew, where there is still room to spare, is there not a lack of even worldly courtesy? "Have you not mistaken the pew sir?" blandly said one of these Sunday Chesterfields, as with emphatic gracefulness he opened the door. "I beg pardon," replied the stranger, rising, "I fear I have. I mistook it for a Christian's."

Mercantile Library Association. We learn that the following gentlenen have contributed one thousand dollars each towards a fund for building or procuring a hall for the use of this valuable institution, viz:

Hon. Abbott Lawrence, Hon. Wm. Sturgis, Hon. Nathan Appleton, John Bryant, Esq., Wm. Appleton, Esq. Amos Lawrence, Esq., Samuel Appleton, Esq., John P. Cushing, Esq.

The Parsonage House of Brattle street Church in Court street, occupied by Rev. S. K. Lothrop is supposed to be worth $40,000. Yet it stands a dwelling, in the midst of invading shops and offices, because by the will of Lydia Hancock, by which it was given to the Church, it reverts to her heirs when the Church ceases to occupy it as a parsonage. The Church applied to the Supreme Court for authority to sell and appropriate the money elsewhere, to carry out the design of the testatrix, but the Court has refused to interfere, and now the heirs and the Church will probably compromise the matter, and this insulated family hearth-stone will take its departure from the focus of mammon. [Chronotype.

Charter Elections in New York. In the city of New York, Andrew J. Mickle, the democratic candidate was chosen Mayor on Tuesday, and his party have the majority in the city government. In Brooklyn, L. I., the whigs succeeded. In Albany the whigs elected William Parmelee Mayor.

Cash on Hand. The U. S. Treasurer's weekly statement, ending on March 30th, shows that there was then on deposit in the several banks, &c., $11,784,393 59.

NEW PUBLICATIONS.

An inquiry into the views, principles, services and influence of the leading men in the origination of our Union, &c. By Thaddeus Allen. No. 2.

We have only had time to do little more than turn over the pages of this work. The plan, according to which the actors are made to speak for themselves, is an excellent one, and if, as we have no reason to question, it is judiciously carried out, Mr. Allen is laboring in the best way to bring this important portion of our history before the people.

We have received and hope to notice more particularly hereafter Mr. Robbins's Sermon and other exercises at the installation of Rev. A. M. Bridge at Bernardston.

Mr. Bartol's Fast Day Sermon.

The American Journal of Insanity for April.

Martyria.

The Westminster Review for March.

A Sermon on the Principles and Methods of the Church of the Disciples. By James Freeman Clarke.

A Sermon on Pauperism by Rev. J. T. Sargent.

Mr. Editor:—You ask in the last Register who composed the lines headed "The Child who Prayed." I will inform you, that Rev. Dr. Hawkes of New York, is the author of them; and if any one is anxious to preserve them, they will be found in the 2d edition of Rev. F. T. Gray's New Year's Gift, which will be published, I understand in a few days. G.

☞ THE NORFOLK COUNTY BIBLE SOCIETY will hold its *Eighteenth Anniversary* at Milton, in the Meeting House of Rev Mr Morison, on Thursday, April 30th, at 2 o'clock, P. M.

The Annual Collections in aid of this Society, can be transmitted to Rev Samuel B. Babcock of Dedham, Treasurer, at or before the time of meeting.

WILLIAM A. PEABODY, Sec'y.

East Randolph, April 18, 1846.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday Evening next, April 20th, at the Vestry of Rev Mr Gray's Church, at 8½ o'clock.

Question.—What is the comparative increase of virtue and vice among the young at the present day, and what are the corresponding duties of Sabbath School Teachers?

ap18 THOMAS GAFFIELD, Sec'y.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. The Associations, auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq., corner of Milk and Kilby streets, on or before the 20th. CHARLES BRIGGS,

ap18 Gen. Sec'y. A. U. A.

☞ The Annual Meeting of the Association for the support of the Warren street Chapel, will take place at that building, on Sunday Evening, April 19th, at 7 o'clk. Mr Barnard's Report will be read, and several gentlemen will address the meeting.

The Proprietors, Subscribers, and friends of the Chapel are respectfully invited to attend. ap18

MARRIAGES

In this city, on Tuesday, by Rev Mr Cushman, Mr Enoch Bartlett to Miss Mary Jane McLean.

By Rev Mr Streeter, Mr Joseph Oliver to Mrs Rosanna Lynch.

In Roxbury, Mr William Carlile to Miss Mary B. Forbes.

In Charlestown, 11th inst, by Rev Mr Wetherbee, Mr Almond Slader to Miss Elizabeth Dolloff.

In Cambridgeport, Mr Rufus Cox to Miss Sylvania Hastings, both of Watertown.

In Medford, Mr William E. Lancaster, of Boston, to Miss Betsey T. Keen.

In Cambridge, 9th inst, by Rev Mr Newell, Mr Joseph Cutler to Miss Sarah Ann Warland.

In North Weymouth, 12th inst, by Rev Mr Emery, Mr Enoch S. Dilleway, Jr., to Miss Lucy B. Rayne, both of Boston.

In South Reading, by Rev Mr Emerson, Mr Andrew Young to Miss Sarah E. Hart.

In Dorchester, Capt Benjamin Wyatt, of Bangor, to Mrs Mary Coffin of Boston.

In Northboro', 9th inst, by Rev Mr Allen, Mr Franklin Dexter Bartlett to Miss Mary Elizabeth Munroe, daughter of the late Benj. Munroe.

DEATHS.

In this city, 13th inst, after a short illness, (at the residence of her brother, Geo P. Geer,) Mrs Emily M. Nourse, 42.

10th inst, Mr Henry C. Defrees, son of Capt H. I. Defrees of Nantucket, 26,

On Monday evening, Ezra L., son of Capt Ezra Allen, 22 yrs 10 mos.

On Sunday morning, Dr Ephraim Whitney, 55.

In Charlestown, 10th inst, Mrs Mehitable H., wife of Jacob Foss, Esq. 54.

In Cambridgeport, 12th inst, Miss Charlotte C., daughter of the late E. B. Nichols of Boston, 10.

In Lowell, 9th inst, Mary Caroline, wife of Mr Geo Gardner, formerly of Boston, 30.

In Westboro', 7th inst, Caroline A., only daughter of Nahum Fisher, Jr., 10 mos.

In Northampton, 14th inst, of scarlet fever, Isaac C. Bates, 2 yrs 1 month, son of Charles F. Smith, Esq.

In Needham, 8th inst, Edmund Quincy, youngest son of Edgar K. Whitaker.

In Hampstead, N. H., 11th inst, Mr S. H. Gibson, of Boston, 28.

In Richmond, Va., Robert, youngest son of Robert Edmond, Esq.

In Charleston, Kanawha co, Va., 4th inst, of consumption, at the residence of her brother-in-law, Mr Wm. Pettes, Miss Susan Wilde Hunt, daughter of the late Dea. Elisha Hunt of this city, 31.

In Pontotoc, Mississippi, 27th ult, Elizabeth Putnam, wife of Henry A. Orne, Esq., and daughter of Capt R. E. Orne, late of Salem, Mass. in her 23d year.

In St Louis, March 18th, of consumption, Mr James Collett, formerly of Boston, 27.

In Havana, 26th ult, Isaac Packard, Esq. 70, a native of Bridgewater, Mass.

HUGH S. LEGARE'S WRITINGS. James Munroe & Co. publish for the Proprietors the Writings of Hugh Swinton Legare—late Attorney General, consisting of a Diary of Brussels, and Journal of the Rhine; extracts from his Private and Diplomatic Correspondence, Orations and Speeches, and Contributions to the New York and Southern Reviews; prefaced by a Memoir of his Life. Edited by his Sister, 2v. 8vo. portrait. Price $5.

"Of this eminent American it may be said of without exaggeration, that while as an orator and politician, he rivaled the splendor of Burke and his flashing reach of thought—as a scholar he entirely equalled Gibbon in labor and in learning, and would have placed himself in parallel with Mansfield as a lawyer."

For sale at No. 134 Washington, opposite School street. ap18

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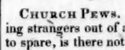

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Boston, April 18, 1846. is6m

AMERICAN PEACE SOCIETY. The Depositary of the American Peace Society is at No. 21 Court Square, Boston, third floor.

The Advocate of Peace, and a variety of other Peace publications may always be obtained there.

J. P. BLANCHARD,

ap18 osly Treasurer and Stationary Agent.

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of Bronzed or Ormolu finished Chandeliers and Lamps. osly ap18

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f18 osly

MARTYRIA, or Early Unitarian Times, a Legend wherein are contained Homilies, Conversations, and Incidents of the reign of Edward VI, by William Mountford, Clerk; with an Introduction illustrating the Religious History of that period, by Rev F. D. Huntington; 16mo, 350 pages.

This day published by CROSBY & NICHOLS, 118 Washington street. is4tostf ap11

FRESH SUPPLY OF CARPETINGS: The Newest and Best Styles. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of Carpetings, which he will sell at the lowest prices, Wholesale and Retail.

His Stock embraces a complete assortment of all articles in his line. Those who would furnish their houses in the most modern style, will find every thing to suit their taste, whether their views are limited by economy, or look to the richest and most durable goods.

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DOUBLE SUPERS, a vast variety of patterns, and well adapted to accommodate all tastes. Customers have only to examine this stock with a little patience, and the color and figure to suit them will be sure to be displayed. Fresh patterns are constantly added from the from the factories which have acquired the

POETRY.

For the Register.

A PENITENTIAL HYMN.

I have sinned, O my God, have sinned against thee;
But cast me not away;
Take not thy holy spirit from me,
O my Father;
Rather
Hear me when I pray.

I have sinned, O my God, have sinned against thee,
And cast myself away;
But O, despise not thou my misery;
And send, dear Lord
One word
Of comfort when I pray.

Not in my name I ask it;—*I* have wasted all,
And perish by the way—
Thro' him I come, who, sinless, tasted all
My grief; O Father,
Gather
Thy wanderers when they pray.

[From the Salem Gazette.]

THE WEEK.

The Week seven daughters had;
Six unto toil were given,
The seventh in beauty clad
Did naught from morn till even.

They washed, they cook'd, they swept,
They worked unceasingly;
But feeling wronged, they wept
That she toiled not as they!

And to the Week they came,
"Why should one daughter rest,
Faring each day the same,
And being better drest?"

And the Week thus replied,
"She unto God was given!
From birth was set aside
An off'ring unto heaven.

Her work is all unseen;
She worketh silently,
As streamlet through the green
Keeps on its peaceful way.

Ye do the outward part,
Cleansing each plate and bowl;
She careth for the heart,
And purifies the soul!

Let each her station fill
As she hath talents given;
So shall ye do God's will,
And fit yourselves for heaven!" ANNA.

MISCELLANEOUS.

DAVID ELLINGTON. *By Henry Ware, Jr., with other extracts from his writings.*

From this truly Christian book, written in Mr. Ware's happiest vein, we copy a single chapter, and hope that our readers will purchase, read and profit by the whole, which, though a little volume, yet contains much excellent instruction.

A SUNDAY'S WALK WITH DAVID ELLINGTON.

A reflecting Christian often wonders at the apparently trifling efficacy of religious institutions; he perplexes himself to comprehend how it is that such multitudes hear preaching and yet so few profit by it. A greater wonder is it at times that he himself should be so little the better for his attendance on services of whose value he thinks himself deeply sensible. The minister occasionally tries to explain the matter in a sermon; but his explanation is only partially satisfactory; what seems to him the chief causes do not appear such to men in more exposed walks of life, and the speculations of different active men on the subject differ as much as their various personal experience. Some ascribe it to the weakness of the preachers, and some to the inattention of the hearers; some to internal and some to external causes; and many in striving to satisfy their minds on the point, forget to keep a watch over the only causes which are of any moment to themselves.

It is not strange therefore, that when Mr. Hertson had preached a sermon from the text, "The word preached did not profit them, not being mixed with faith in those who heard," there was a good deal of speculation among his hearers as to the justness of his views. Some tho't that he refined too much, some that he was not sufficiently discriminating, some that he made too much of faith, some that he was not sufficiently practical, and some that he did not make allowance for the hindrances that the world throws in the way of piety. So they began at the church door, and as the several parties separated on their way home, they carried on the discussion. If it be one aim of a preacher to make people think, he certainly had hit the mark that once at least.

As no one in the parish lived farther from the meeting house than David Ellington, it happened that those who walked the same road with him kept up the discourse during the whole distance; and he had an opportunity to hear opinions on all the different points that were started. When this had been done, and neighbor after neighbor had dropt away each at his own threshold, Jane turned to her husband and said, "So,—if we trust what we have been hearing on all sides, preaching does no good, and yet nobody is to blame."

"Except the minister," said David.

"Nay," replied his wife, "even Dr. Pillerton, who spoke most harshly, acknowledged that, after all, the preacher does enough to be the making of any man who would take heed to his words. So that for aught I see the minister is also free from blame, like everybody else; and we have only to wonder on how this dreadful waste of religious influences is to be accounted for."

"And yet meantime, nothing is more easily accounted for, if you will take it up in single cases and examine them one by one. Men are puzzled, because they want to see through all Christendom at once; but they will find there is no puzzle at all, if they will just sit down and each decide his own case. Describe to me any man's life, and I will tell you at once why it is that preaching does him no good."

While he was saying this, neighbor Smith, who had been walking ahead of our carpenter and his family, and now that none else was in their company desired to join himself to them, had turned back and caught the last sentence.—He too, had evidently been musing on the topic of the day, and gave vent to his feeling by exclaiming bitterly, "I don't believe it does anybody any good."

"Why Mr. Smith," exclaimed Jane, "you speak as if you had received a personal affront."

"Then I am sure I ask pardon," said John; "I spoke quick, to be sure, because I had been trying to make it out straight all the way, and I can't do it. I don't see why preaching should not do good, and yet I'm sure it never did any good to me, and I do not see that it does much good anywhere. Now take this very town and go over it from one end to the other, and count the people on your fingers, and consider——"

David interrupted him. "That's the very reason you get so puzzled; you undertake too much; you would explain the case of a thousand people at once, when perhaps you are hardly able to explain one. Let us take one at a time. Let us begin with John Smith; and when we understand his case, we will go to his next neighbor, David Ellington, and sift him and so on from door to door."

"Well," said John, "it's chiefly my own case that I care about, and that makes me feel so bad. I don't know that all the sermons I ever heard done me the least good in the world."

"Very well;—now the question is, why?—Is it because the sermons were poor and unable to do good?"

"I cannot say that of all of them; some poor preaching I have heard, and I have heard some very fine preaching that was worse than the poor; but on the whole there has been more that was good. And that in fact makes the difficulty;—sermons are very excellent, for the most part, very,—and yet they don't make me any better."

"Then we must seek another cause. I had a neighbor once who possessed a capital lot of ground to till, orchard, mowing-ground, and a wife who was an admirable dairy-woman. There was not a man in town with a better opportunity to lead a thrifty, fore-handed, prosperous life.—What was the reason that he did not? People wondered, when they looked at his fine farm, why in the world it was that the poor man was always behind-hand and going down hill. What was the reason? It could not be the farm—what was it?"

John did not answer, for he more than suspected that his friend was beginning to make a parable out of his own history.

"No," continued David, "it was not the farm that was in fault, but the farmer; he did not use his opportunities, he neglected his land, he lounged about doing nothing, and talked, and smoked, and drank; and as he grew poorer every year, he kept wondering how it could be that so fine a farm would not support him in plenty and ease."

"He found out at last," whispered John."

"Yes he found out at last, and then what did he do? He just attended to his business—gave up idle and dissipated habits, and minded his farm; and then he had no difficulty in winning from it a handsome support. Now you are doing with preaching just as you used to do with your farm—neglecting it; and how in the world can you expect it to do you any good? How can you be so foolish as to be surprised you have no grain to reap, and no abundance on your board, when you have not sowed the seed nor tended the crop?"

"But that is not quite fair," replied John; "I do not neglect preaching; there is not a man in the village more constant at meeting than I am."

"Just as you livved on your farm, always at home, never away from the homestead; but that availed nothing while you were an idler. And so in this case—of what use to be at church if you do nothing more? Sitting there and taking into your ears the voice of the preacher, is no better than sitting by your back door and musing on the beauty and fertility of your lands. Nothing can grow up in either case, if this is all you do."

"But that is not all I do."

"Perhaps not quite: you used to go out to work sometimes, and plough and hoe a little, just enough to keep off actual starvation; and about as much as this you do in religion. But suppose you were to make a business of it, as you did of your farm when you took the right turn, suppose you were to make the most of these religious means as resolutely as you did of your goodly lands—do you think you could find reason to complain any longer that you get no good from them?"

They walked on for some moments in silence. John was evidently getting a little new light on the dark subject which inclined him more to muse than to speak. But he presently felt the silence to be growing awkward, and he therefore broke it, somewhat at a venture by saying, that after all he did not perceive that he was so very negligent; he could not see but that he did as much as other men

"*As other men?*" cried David; "there is the rock on which so many are lost; they compare themselves to 'other men.' But you have already said, that THEY are not profited by preaching; how then can their case be any guide to you?—It only shows how they are lost, not how you are saved. Look to yourself for the present. One at a time as I said before. Let us settle the case of John Smith, before we undertake any other. And now, to begin at the beginning, let us just remember what preaching is for. Is it to be listened to, or to be practiced upon?"

"To be practiced upon, certainly."

"Very well; which do you do? You listen; but do you practice?"

"Why, there now," said Smith, "that is the very thing I am lamenting,—that I do listen, and yet my practice is not affected."

"To be sure," said David; "you expect the practice to come of itself; you take pains to go and hear, which is the least part of the business, and take no pains to return and act accordingly, which is the essential thing. You think THIS is to come of itself; just as you used to fancy that looking at your fine farm, and talking and boasting about it, would do as well as working upon it. You recollect what we were saying the other evening when speaking about the improvement of that season? Well, you acknowledged that it never occurred to you to use it as preparatory to public worship. The same of Sunday morning. Without any preparation, then, you go to church and hear the sermon. How? that you may really learn something? that you may receive some wholesome advice? that you may be raised to a better way of living? No. You merely HEAR! You just sit and listen; in at one ear and out at the other, as the saying is. Do you think about it afterward, muse on its truths, try to recall and re-impress its doctrine, and turn its advice into real practical rules? I suppose you never pretended to do this. You have not dreamt of anything more, than just to hear the sermon. So it is with thousands; therefore no wonder that they are none the better. It would be a wonder indeed if they were. Why, the plain fact is, neighbor Smith, that you and they are doing all you can to prevent preaching from doing you any good. If the devil had hired you to help him defeat the ordinances of God for your salvation, you could not have contrived a more effectual means. To enter on them without preparation, to attend them without any purpose or effort of self-application, to think no more of them afterward, and to spend the rest of the day in visiting, talking, eating, riding or thinking just as on any other day—all this seems as if expressly designed, a careful plot, to destroy the impressions of God's house, and to prevent the two hours of public worship from interrupting the dominion of earth in the soul."

"That's rather a long sermon, husband," said Jane.

"And a pretty close one, too," added Smith, soberly. "But it's all true,—every word of it. Yet I do not see how I can help it. What can I do? What shall I do?

"I can tell you what rules helped me," replied David, "and I dare say that by observing them you will find yourself essentially benefitted. Will you try?"

"Let me hear them, and I will tell you."

"They are three. First, listen to the preacher *religiously*, that is, in a devout frame of mind; as if you had just said your prayers, and were holding out your hand to receive the blessing you had asked. Secondly, apply it to yourself all along; say *Amen!* to every truth, and say, *Yes I will*, to every good advice. This will excite a strong interest in the matter. Thirdly,—think it over afterward; don't go at once about other things and forget it all, but retire by yourself alone, and endeavor to recall what you have heard and felt; consider what you ought to do in consequence; and lay out a distinct plan of doing accordingly during the week. Then, make it a part of every day's business to think over and act upon that particular lesson, and so mix it up with all your prayers and all your work.—Follow these rules, and you never will say again that preaching does no good."

"I believe so," said Smith; "and I will try them. But I am afraid I never shall have resolution enough to succeed."

"Do it in faith, nothing doubting; or if you doubt yourself, do not doubt God, but pray for his blessing till you receive it."

They had for some time reached David's house and were pausing at the gate to finish their discourse. As they now turned away to separate, Smith stopped and cried out, "One word more, neighbor; pray tell me if you observe these rules yourself."

David hesitated a moment, and then with an expression of countenance that was half sadness and half a smile, he said, "The question is a very fair one, though I do not see that the answer can affect the goodness of the rules."

"But then I shall have the more courage to undertake them, if I find that they are real things and not mere words."

"Very well; I told you that they had helped me; and they have, unspeakably—but I do not live up to them fully. I do not fully live up to any of my good purposes. But this I can tell you solemnly,—that it is only by living by them that I ever gained anything, and I have always found myself a loser just in proportion as I have slighted them."

FOR CHILDREN.

It is a pleasure to find in a paper of another denomination, articles as much to our taste as the following. The first story is, in fact, taken from one of the purest of Unitarians, Dr. Lant Carpenter.

From the New York Evangelist.

TWO BEAUTIFUL SISTERS.

There are many beautiful and lovely sisters among earth's families. But among them all, there are no sisters so beautiful and lovely, and whose friendship and acquaintance is so desirable as those whose character is here described. We most earnestly commend to all, especially to all youthful readers of the Evangelist, to cultivate an intimate acquaintance with these two lovely sisters. Dr. Lant Carpenter of England, who knew them well, gives this account of them in a public lecture:—

One morning, as the sun arose, two spirits went forth upon the earth. And they were sisters; but Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze upon the countenance of Faith, for her eye was serene, and her beauty changed not; but Hope was the delight of every eye.

And the child sported in the freshness of the morning; and as she hung over the gardens and dewy lawns, her wings glittered in the sunbeams like a rainbow.

"Come, my sister," she cried, "and chase with me the butterfly from flower to flower."

"But her sister was gazing at the lark, as it rose from its low nest and warbled among the clouds.

And when it was noon, the child said again: "Come my sister, and pluck with me the flowers of the garden, for they are beautiful, and their fragrance is sweet."

"But Faith replied: "Nay my sister, let the flowers be there, for thou art young and delightest thyself in their beauty. I will meditate in the shade until the heat of the day is past. Thou wilt find me by the fountain in the forest. When thou art weary come and repose on my bosom." And she smiled and departed. After a time Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said:—"My sister, wherefore dost thou weep, and why is thy countenance so sad?"

And the child answered:—"Because a cloud is in the sky and the sunshine is overcast—see, the rain begins to fall."

"It is but a shower," Faith replied, "and when it is over the fields will be greener than before."

Now the place where they sat was sheltered from the rain, as it had been from the noon-tide heat. And Faith comforted the child, and showed how the waters flowed with a fuller and clearer stream as the showers fell. And presently, the sun broke out again, and the woods resounded with song.

Then Hope was glad and went forth to her sports once more.

After a while, the sky was again darkened, and the young spirit looked up, and behold there was no cloud in the whole circle of the heavens. Therefore Hope marveled, for it was not yet night. And she fled to her sister, and cast herself down at her feet, trembling exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun, and said—"A shadow is passing over the face thereof, but no ray of his glory is extinguished." He still walketh in brightness, and thou shalt again delight thyself in his beams.—See, even yet his face is not wholly hidden from us." But the child dared not look up, for the gloom struck upon her heart. And when all was bright again, she feared less than before.

When the eventide was come, Faith went forth from the forest shades and sought the lawn, where she might watch the setting of the sun.—Then said she to her young sister, "Come, and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night."

But Hope was now weary—her eye was very heavy and her voice languid. She folded her radiant wings, and dropped on her sister's bosom and fell asleep.

But Faith watched through the night, she was never weary, nor did her eyelids need repose. She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the young sleeper that she might sleep in peace.

Then Faith looked upward, and beheld how the stars came forth. She traced them in their harmonies, which mortal ear hath not heard.—And as she listened, their music entranced her soul. At length, a light appeared in the east, and the sun burst forth from the portals of the heavens. Then the spirit hastened to arouse the young sleeper.

"Awake! O my sister! awake!" she cried, "a new day hath dawned, and no cloud shall overshadow it. Awake for the sun hath arisen which shall set no more."

A STORY FOR LITTLE GIRLS.

"It happened once, that all the animals, beasts, birds, fishes, and insects, assembled to hear a sermon from one of their number; I have not been informed who was the orator. The subject of the discourse was the duty of living to do good; and the audience seemed much delighted with the number and variety of the motives presented. As they went to their respective homes, after the performance, they thus moralised to themselves.

"Said the ant, 'This sermon is a very good one for some folks, but it has no sort of application to me. What can such a poor, little, crawling thing as I, do for the good of the universe? Besides, I have so large a family of my own to provide for, that it requires all my time and attention. If I had wings like the butterfly, I would not live so useless a life as he does.'

"Said the butterfly, 'I am really ashamed of the ant, who has such stores laid up, that she does no more good with them. I am sure if I were half as rich, I would supply all the poor of the neighborhood. But when I can hardly get enough for myself, how can I help others.'

"The little fish complained that he had neither time, nor talents, nor opportunity of doing good; he was so insignificant that he had no influence and moreover he had to get food for himself, and take care that he was not made food for others. If he were only as large and strong as the whale, he might be useful.

"The sheep declared that as he had no horns to defend himself, it was absurd to think of his doing anything for others; he hoped his neighbor the goat would apply the sermon to himself.

Thus each excused himself; and on the whole, the sole result of the discourse so much applauded, was to convince each, that himself was most unfortunate, and his neighbors without excuse."

Maria liked the fable very much: she wished her papa would *always* tell her a story, when he wanted to teach her anything; she should remember it so much better. But he told her it would not be best that she should always have stories; she must learn to attend, and remember what he said to her, in whatever form it was said. "And now" said he, "what are you going to remember as the result of this conversation?"

Maria hesitated a moment and then said, "That people who do not do their duty in the situation in which they are, would not be likely to in another."

A HINT FOR YOUTH.

IT IS ONLY A CENT. "Now, my little lad don't spend that cent for candy."

"Why, didn't my father give it to me?"

"Certainly he did, but that is do reason you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having the money; now save your money (and your health) and put it in a box."

"But it is only a cent!"

"A hundred of them will make a dollar, and if you never save the *cents* you never will be worth a *dollar*."

"But papa gave me this to enjoy it. I do not want to lay it up."

"Well, I will tell you how to enjoy it—not by throwing it away for unwholesome sweetmeats! but keep it until you have six, and then go to the bakers and buy a nice loaf of bread——

"Why, what do I want of bread! Mother gives me all I need."

"Stop a moment and I will tell you. A poor old widow lady lives down the alley below your house, all that she has to live upon is what kind neighbors bring in."

"O, I know who you mean. Old Widow Brown. Mother has sent me there a great many times."

"Well do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house and say —'Here, Mrs. Brown, is a present from a little boy, will you please accept of it.'"

"Well, I'll do it! I know just what she will say. She will cry, and then put her hands upon my head, and say—God bless my little boy! And I shall feel so happy; I wish I had the money now. But I wont spend a cent until I get it."

"Then you will indeed *enjoy* your money. It s more blessed 'to give than to receive.'"

From the Sunday School Journal.

A WORRYING CHRISTIAN.

Mrs Smith and Mrs Jones were near neighbors, and were much together, though they were very unlike. Both were called "good women," both were members of the Orthodox church in "good standing," yet one was respected and looked up to, while the other was not. The reason why Mrs Jones was not thought more of was this,—she was always in a worry about something or other. It seemed as if nothing was right in her house the week in and the week out. Her husband would not come for his breakfast when it was ready, or her children would come down cross in the morning, her girls would but half do their work, no one had half as many vexations "to worry her life out," as poor Mrs. Jones.

One afternoon Mrs. Smith took her knitting, and ran over to make her a neighborly visit and chat awhile.

"Good afternoon," said she; we have a fine day Mrs. Jones. How do you do?"

"Well, I don't know," replied Mrs. Jones, "I feel pretty miserable."

"Miserable! why, what about? what is the matter now?"

"Why, everything is so behind hand; here it is almost Thanksgiving time, and I am not ready for winter yet; and I don't see as I ever shall be. My girls are not worth a cent to work. I don't believe there was ever a woman in the world had as much to do as I have."

"I guess that it is not so," said Mrs. Smith, with a pleasant smile.

"Well, yes. You to be sure, have a larger family, but somehow you get along and I do not."

Mrs. Smith had often tried to explain this somehow, but without success. Still, she patiently attempted it again.

"My good neighbor," said she, "let me tell you that you worry too much. It is not the way to get along. Worrying does not help, it only hinders. What matter is it that your work is not done the very hour you meant to have it, so that you make it square Saturday night! You ought to be satisfied with this, but you seem to think that if a thing is not done to-day, it cannot possibly be done to-morrow. If you do the very best you can, why should you not feel contented and even happy! We are not required to do more than we can do: ours is not a hard Master."

"I am sure I work as hard as I can, Mrs. Smith."

"I know it, and your sin is not in leaving undone, but in feeling unhappy. When you have gone just as far as you can go, then you worry and fret, that you cannot go further. Now I think, that though God has marked out for us a life of toil, yet he did not intend it should be one of wearing care, for He says plainly that we are to 'cast our care upon the Lord.' I think, neighbor, he means to have us do to day all which we can, and leave the morrow till he gives it to us. I believe he will give us each day our daily bread, if we are faithful and industrious and trust in Him."

"You talk like a book, Mrs. Smith, and I believe all which you say too; that is, it will do for you, but I am of a different make, and if I know a thing must be done, why it stays on my mind, and worries and worries me till it is done."

"Now be honest with me neighbor, does this worrying help it along any. Do you get through with it one minute sooner?"

"I can't say that I do, Mrs. Smith, I do not think I do."

"On the whole then, Mrs. Jones, do you not think it hurts you, makes you feel miserably, and sometimes takes away your appetite?"

"Yes, I know it does," said Mrs. Smith very earnestly, "I would give any thing if my family would get along as smoothly as yours."

"Supposing that when they come home they found you always cheerful and composed, instead of being full of troubles, and worryings, don't you think it would make a change in them? I feel, Mrs. Jones, that as our sons are growing up now, we cannot take too much pains to make a pleasant home for them; so that we can keep them around us as long as possible, and withhold them from bad company. It seems to me too, that they will not believe we put our trust in God as we profess to do, if they see us so overburthened with care and so worried about the morrow."

"You, speak very plainly to me, neighbor Smith."

"Because, my dear Mrs. Jones, I long to see you more cheerful and trusting. I want to have you come out from these clouds, and when you have done all you can for your family, I want you should be willing to leave the rest with God. I wish to see you enjoying the comforts which our religion offers for this life: and I feel there is no consolation there for worrying Christians, for they make their own miseries."

Mrs. Jones wept, and resolved in her heart, that she would turn over a new leaf."

As the crawling caterpillar is led by its instinct to devour the leaves of the tree, that it may acquire strength to pass through its several changes, and rise into the air on wings; so the great purpose for which we are led to fill the external memory with knowledges from the outward world and from the literal sense of the Word, is, that they may be made subservient to to the development of angelic life.

If (in this world) we have been governed by love of being useful to others, all our external knowledges will have a spiritual and immortal part, which will ascend with us to Heaven.

[Sampson Read.

"Know you what the devil thinks, when he sees men distract the Church to spread their peculiar opinions? Seated behind the fires of hell, and folding his arms with malignant leer, Satan says, "how good it is in yonder madmen to play into my hands." But only let him see the Word of God circulating, and working its way in the field of the world, and his knees will smite each other, and he will be ready to die of fear."

[Luther.

DR. PUTNAM'S SERMON delivered at the Installation of Rev. Mr. Fosdick as Pastor of the Hollis Street Church, together with the Charge by Rev. Dr. Frothingham, Right Hand of Fellowship by Chandler Robbins, Address to the people by Rev. Dr. Gannett, 80p. 8vo.

This day published by CROSBY & NICHOLS, 118 Washington street. 3wis mh28

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

WEBSTER'S AMERICAN DICTIONARY. The work entire—2 volumes, Royal 8vo—with Dr. Webster's latest revisions and additions. Price reduced to $10,50.

"The most valuable English Lexicon in the world. We are proud of him as our countrymen; we use his works daily, and would advise every student to have the Royal Octavo, in 2 vols, always upon the table for consultation. Its definitions and derivations of words are more extensive, accurate and valuable than are to be found in any other work." [Prof. J. H. Agnew, Rev. S. I. Prime, of the New York Observer, and others.

"Dr. Webster, to whom our schools and our language are more indebted than to any other American, living or dead." [Dr. Humphery, in his Valedictory Address.

"The high excellence of Webster's Dictionary is now freely acknowledged in England as well as in America, and attested by the highest authorities." [Boston Daily Advertiser.

"Unrivalled by any work of the kind in the English language." [Wilbur Fisk, D. D., late President Wesleyan University, Middletown, Ct.

"The definitions have a character of discrimination, copiousness, perspicuity and accuracy, not found, we believe, in any other Dictionary of the English language" [Dr. Bates, Middlebury College, Pres. Day, Yale College, Dr. Woods, Prof. Stuart and Dr. Emerson Andover.

"A work of profound investigation." [Chancellor Kent.

☞ For sale in Boston by Little and Brown, Tickenor & Co., Crocker & Brewster, Munroe & Co., Gould Kendall & Lincoln, Charles Tappan, B. B. Mussey, and the principle Booksellers through the country.
Published by G. & C. MERRIAM, Springfield.
March 28, 1846. 2t4o

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.
to the patient, the money paid will be returned.—The subscriber would state that he has premission to refer to
J. GUNN, SURGEON DENTIST,
114, Court [corner of Sudbury] street.
1wis7os mh14

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN'S Summer School will commence May the 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities,—particularly sea bathing, to which careful attention is given. Instruction in the common and high English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston. Information concerning the location, &c. can be obtained of Mr. John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter, directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.
REFERENCES.—Rev. Wm. Hague, Dr. George Shattuck, Mrs. J. B. Read, 3 Howard st., Mrs. Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev. N. Colver, Boston; Dr. J. Wild, Braintree; Rev. Wm. Allen, Elisha Marsh, Esq., Quincy.
N. B. By early application a few individuals can be accommodated with board at the same place.
Germantown, March, 1846. 1is&1osap11 m14

NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.
In the Female Department, in addition to elementry studies, instruction will be given in those branches usually taught in the higher instructions for female education, including Vocal and Instrumental Music, Drawing, Painting in Water and Oil colors, and Mezzotinto, and and various other ornamental branches.
The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

TUITION.

Primary Department,	$4 00 to 6 00
English, "	8 00 to 12 00
Classical, "	12 50 to 16 00

For further information, apply to either of the associate Principals, at the Institute, as above.
E. H. JENNY. A. M.
J. BLACKMER, A. M.
New York, Aug. 1845. copiscops4w feb1

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organs constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street. Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

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C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

Notice.

A GENTLEMAN of several years experience in a Southern city as Salseman and Accountant, and who is *personally* acquainted with *all* the *best* and *most desirable* Dry Goods dealers, and can influence a large custom, is desirous of obtaining a situation in this city in a Domestic Commission or Importing Dry Good House, or would be glad to find a Partner to join him in establishing a Commission House in the city first referred to. Address Box No. 1263. tf mh7

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MANUFACTURERS, Importers, and Wholesale Dealers in PAPER HANGINGS, BORDERS, WINDOW SHADES, and CHIMNEY PRINTS, of every description.
—ALSO—
EMBOSSERS OF PAPER.
Ware Rooms, 31 Federal street, up stairs.
J. M. BARREY. J. R. BIGELOW.
f28 6m

TEETH

INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, is induced from strong consideration (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.
Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.
Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.
I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operations proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDIARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and while, with others who saw the operation, testify to the fact.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentestry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A TRIUMPH OF ART.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life

[From the Evening Gazette.]

SUCCESSFUL OPERATION.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.
Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.

REMARKABLE OPERATION.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.
Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.
CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation